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Canadians urged to think of prisoners and victims during Restorative Justice Week

Alan Doerksen

OTTAWA — The chaplaincy division of Canada's department of Correctional Service and the Church Council on Justice and Corrections have encouraged Canadians to become more aware of prisoners and victims and their struggles. They did so during Restorative Justice Week, which ran from Nov. 17 to 23.

Restorative Justice Week, which has been marked for the last five years, is the new name for Prisoners' Week. Michelle Landry, national co-ordinator of Restorative Justice Week, explains the reason for the name change: "It was at [Solicitor General] Herb Gray's request we searched for a new name for the week. We chose a name that would more clearly represent the spirit of the week as we had been living it for the last five years. The concept of 'restorative justice' is becoming more and more known and accepted internationally as a new paradigm for doing justice that starts at the grassroots with ordinary members of the community as well as victims and offenders.... The new name is inclusive of all whose lives are affected by wrongdoing."

Growth is possible

The theme for the week this year is "Dignity and Justice for All," which Landry says "calls us to make a profound and radical response in the face of social chaos and disturbing realities that manifest the dark side of our culture: calls for harsher punishment, a spirit of unforgiveness, and unwillingness to believe that change and growth is possible." She wants Canadians to remember that all things are possible with God, "whose love is everlasting, whose image and likeness, however shrouded, is to be found in all." Landry works with the Chaplaincy Division of Correctional Service of Canada.

BERT WITVOET

A conventional prison in Kingston, Ont.

In a recent newsletter, she listed some problems with the present justice system: Prisons punish; they "generally do not heal nor truly rehabilitate," in spite of the billions of dollars spent annually to maintain them. In fact, "prisons tend to cause more problems by destroying one's spirit and causing further alienation." To avoid this, Landry says it's imperative that we find ways to allow for dialogue involving victims and offenders, their families and the community.

Restorative Justice Week is an educational event that is planned by members of Canada's various

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Evangelical conference strengthens Canadian ministries

Conferees inspired by Colson, Campolo, Cassidy, Briscoe

COURTESY EVANGELICAL FELLOWSHIP OF CANADA

Charles Colson

Robert VanderVennen

TORONTO — One thousand Canadian evangelical church leaders from all over Canada rallied recently at a Toronto hotel for inspiration, exhortation, prayer, "networking" and ideas on how to be more effective in their ministries.

Sponsored by the Evangelical Fellowship of Canada under the heading "Worldshapers '96," the pastors and lay leaders who attended were able to participate in prayer sessions, workshops, music and plenary speeches, headlined by American superstars Charles Colson, Jill Briscoe and Tony Campolo.

Charles Colson of Prison Fellowship lamented that these days we have lost a sense of truth as an absolute standard from God. Freedom is the big motif, and "whatever" seems to be our attitude. Morality needs to be grounded in God's truth, and the real answer to crime is not prison but Truth. Christianity is not just private, since we need to live in community on the basis of ultimate truth, said Colson. Conversion needs to affect our hearts, but especially the way we live and the worldview that animates us.

Jill Briscoe, writer, speaker and pastor in Wisconsin, with her husband, Stewart, emphasized that God's Spirit needs to be burning within us. We need passion and vision in our Christian life, not just busyness

Jill Briscoe

with small things. "Burning for God doesn't need to lead to burnout," Briscoe said, though it may sometimes mean, as the title of one of her books puts it, that we are "running on empty."

Well known author, speaker and sociology professor Tony Campolo stole the show, as always. His focus was postmodernism. As a student he tried to integrate his Christian faith with his academic studies. But you can't fit Christianity into the rational categories of science, he argued. Miracles don't fit modernistic science, since they are really postmodern.

You can't think your way to the truth, you need to feel your way there, he asserted. The gospel of Christianity is not a theology but a power — we must surrender to it, and then it empowers us. Campolo affirmed Pascal's famous statement--"postmodern" he called it — that "The heart has reasons that reason does not know."

The workshops were equally inspiring. There were 38 of them, offered at only four times and organized in five categories: personal tensions; organizational opportunities; theological

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News

Canada's justice system criticized as ineffective

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faith communities. It is supported and encouraged by the Interfaith Committee on Chaplaincy and the Church Council on Justice and Corrections (CCJC).

CCJC has also been critical of the conventional justice system. In a recent newsletter it described the system as "plagued by problems — crowded court dockets, fragmented decision-making, too little direction or principles guiding decision-makers, overcrowded prisons, trials that leave many of the needs of victims and offenders unmet, and deficit-fighting governments faced with burgeoning justice and corrections costs that drain money from other pressing social problems." CCJC also asserts that the system's adversarial approach "works against truth-telling and healing."

Recently, Rick Prashaw and others at CCJC have been examining the concept of "circle sentencing." Circle sentencing involves members of a community, including an offender, the victim, people close to each of them, and elders from a community getting together, discussing the situation and finding solutions as a group. It originated with Canada's northern Native people.

Healing potential

Prashaw says circle sentencing offers "a great potential for a healing response to crime" because it allows more people from the community to be involved than conventional justice does. But Prashaw has some concerns about circle sentencing because in some communities there are "some pre-existing inequalities. Those facilitating the circle have to be sensitive to those inequalities."

Circle sentencing is "not a miraculous new religion, not even an extraordinary phenomenon, but in many cases it can be an essential alternative to the court in producing viable sentencing plans," says Judge Barry Stuart of the Yukon. Stuart spoke on the subject at a recent CCJC meeting.

"The health of a community improves when its members participate in conflict resolution," says Stuart. "When they leave the task to others, the quality of community life declines. Gone is a collective sense of caring, of respect for diverse values, and ultimately a sense of belonging. Gone as well is the community's natural capacity to prevent crime, redress the underlying causes of crime, and rebuild the broken lives and relationships caused by crime."

Circle sentencing can fit into the "square systems" of the formal courts, says Barry, but it needs to be adapted to fit each community's circumstances.

In Kingston, Toronto and Sudbury, Ont., several events were organized this week to raise awareness of restorative justice, Landry reports. Wilma Derksen, a journalist and author whose daughter was murdered, spoke of her experience of grief and loss at a public forum focusing on victims and offenders at Queen's Theological College in Kingston on Nov. 18.

Derksen has written a book, *Have You Seen Candice?*, based on her own loss and grief, and her journey toward healing. She is also the founder of Family Survivors of Homicide, and heads a new restorative justice initiative for victims of violent crime. Forgiveness is an important theme for her.

According to Derksen, victims are under a lot of pressure to forgive because people around victims want harmony and peace. "It's easier to elicit a reclamation of forgiveness from the usually less agressive victim than an apology from the intimidating and usually more powerful offender," she says. Derksen herself defines forgiveness to mean healing, and as such it can be a long process.

Derksen also spoke at a consultation focused on victims of crime presented by the Working Group on Faith and Crime at Toronto's Holy Trinity Church on Nov. 20.

A mock "sentencing circle" was held at Holy Trinity on Nov. 19. The Toronto sentencing circle involved a judge, a crown attorney and the police applying this justice technique to a mock crime involving an offender, victims, and members of the community affected by the 'crime.'

Finding solutions

Besides these events, Correctional Service of Canada has provided interested people with suggestions on possible activities people of faith could become involved in to mark the week. These included prayers for each day of the week, focused on seven issues: restorative justice; men and women in prison; victims and their families; the families of prisoners; volunteers who work with the prison system; criminal justice personnel; and community.

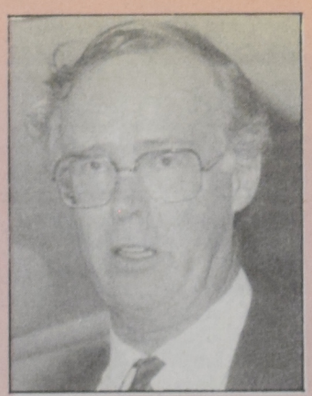
Suggested activities for the week include: seeking out information on restorative justice; talking to a caregiver in your community and exploring the links between abuse in the home and anti-social behavior; visiting a family member whose loved one has been in conflict with the law, listening to their story and being willing to lend a helping hand.

How the church saved a nation

Robert VanderVennen

TORONTO — At the Worldshapers '96 conference Michael Cassidy told the story of the role of the church in healing South Africa, a healing that seemed impossible five years ago. Cassidy, an Anglican layperson, founded African Enterprise in 1962 in order to evangelize the cities of Africa and their leaders.

The church has uniquely received from Christ the ministry of reconciliation, said Cassidy. It must proclaim the Kingdom of God, with a focus on right personal relationships.



Michael Cassidy

Nine principles

Cassidy gave nine principles for a ministry of reconciliation. First of all the church in the nation needs a "godly and biblical togetherness with itself." Tremendous prayer needs to be brought to problem situations. The church needs to keep very strong a hope that is positive and transcendent; and it needs to proclaim the gospel constantly.

It needs to go where the people are, not just invite them to come to a church or stadium to hear the gospel. The church needs to be the community that stands for justice, for its practical care for the poor and the powerless. It must hold forth *principles* to society, be itself a democratic culture, and work out reconciliation first of all within families.

In 1973 Cassidy's African Enterprise called South African Christians together for a congress on mission and evangelism. From the far right and the far left came 800 leaders to grapple with divisions within the church.

Six years later a second conference was organized on a non-racial basis, unthinkable in those days. Blacks were billeted in the homes of white Afrikaners, a shocking act since whites and blacks never had any social contact then. But that conference cracked apartheid, which the Dutch Reformed Church shortly thereafter condemned as sin.

In 1985 Cassidy's group organized a National Initiative for Reconciliation, which called for a national day of prayer, a whole weekday in which all of South Africa stopped for prayer. Then in 1990 came the Rustenburg Conference of 200 extremists, who met each other, listened to each other's autobiographies and prayed together.

'Prayer changes things'

There were many times when Cassidy and other Christian leaders visited government leaders simply to pray for them, which had a powerful effect. Finally came the dramatic day before the general elections when the unbelievable happened: Inkatha Chief Buthelezi and the African National Congress were reconciled and all participated in the election, sparing massive bloodshed. The people of God were instruments in a great miracle.

At the workshop there was then discussion about how Canada needs national reconciliation today — between Quebec and the rest of Canada, and between aboriginal people and the government, among others.

Conference recharges batteries and focuses vision

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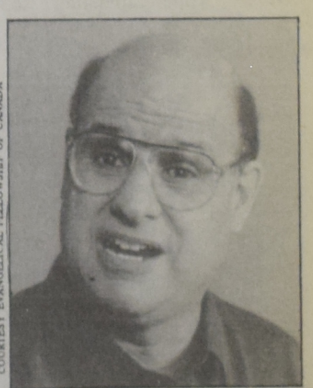
trends; cultural concerns; and future strategies.

Very exciting was Michael Cassidy's description of how the church was used by God to bring peaceful change of government in South Africa (see accompanying story). There were workshops on church ministries in Canada's new multicultural cities, including Rev. John Mahaffey's case study of how his congregation, Churchill Heights Baptist Church in Scarborough, Ont., moved from being a Caucasian church to one in which 60 per cent of the members are now visible minorities. There were workshops on small groups, church planting, leadership, evangelism, youth ministries and much more.

Largely missing from the conference was a sense of ministry beyond the conversion of sinners and the building of a church. There was not much of a sense of what Reformed people call "Kingdom vision." The energy for the conference came from evangelical church leaders whose strength is evangelism. Largely absent were mainline church people and non-Caucasians. The strength of the conference lay in the re-charging of batteries and focusing of vision.



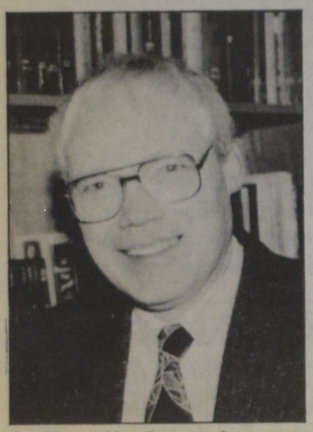
COURTESY EVANGELICAL FELLOWSHIP OF CANADA

Tony Campolo

News

Trinity Western takes College of Teachers' rejection to B.C. Supreme Court

Asks for review of 'arbitrary decision' which rejected teacher ed program said to discriminate against gays



COURTESY TRINITY WESTERN UNIVERSITY

Dr. Harro Van Brummelen

Marian Van Til

LANGLEY, B.C. — Earlier this year, the B.C. College of Teachers rejected Trinity Western University's application to be allowed to offer its own professional year of teacher education. The rejection came because this Christian university requires its students to sign a "community standards" document in which they agree to abstain from premarital sex, adultery and homosexual activities while attending the university (see CC front page, July 19, 1996).

The B.C. College of Teachers (BCCT) particularly cited the prohibition against homosexual activities, saying the document is discriminatory and that graduates of TWU's education program may thus be biased and discriminate against homosexuals in the classroom.

TWU has now filed a position with the Supreme Court of British Columbia asking for a judicial review of the College of Teachers' decision. The Court is expected to take up the case next spring — probably May — in Chilliwack.

Trinity Western's petition asks the provincial Supreme Court to look at the College of Teachers' decision in light of "a number of key legal points," including these four assertions:

The BCCT exceeded its jurisdiction.

TWU points out that the BCCT's consideration of Trinity Western's community standards code is "irrelevant to the mandate of the BCCT under the Teaching Profession Act and the criteria established by the BCCT itself in assessing an institution's education program."

In rejecting TWU's application, the council of the BCCT reversed the conclusions of its own review committee, which after visiting the TWU campus recommended that TWU's Kindergarten to Grade 7 teacher education program be certified. The review committee's conclusion was then endorsed by the larger BCCT teacher education programs committee. But both recommendations were ultimately rejected by the council of the BCCT, based on reasons which exceed the BCCT's jurisdiction.

This was an arbitary decision not supported by facts.

"There is no evidence to support [the BCCT council's] determination that Trinity Western education graduates will be biased in the manner in which they treat any students," says the university's Supreme Court submission. "In fact, Trinity Western education graduates are required to do supervised teaching in public schools as part of their training, and their record of performance has been excellent. To date, an estimated 170 teachers in B.C. schools have taken up to 80 per cent of their teacher training at Trinity Western.

Religious freedom is protected under the Human Rights Act.

TWU says the BCCT council "failed to consider or incorrectly considered" the fact that TWU, as a recognized religious institution, complies with Section 19 of the Human Rights Act, which permits religious institutions to uphold their own standards of conduct. "That same legislation also protects the rights of Sikhs to wear head coverings, Muslims to maintain strict regimens of daily prayer and First Nations communities to observe their own forms of spirituality."

The BCCT failed to consider the Charter of Rights.

The university asserts that the BCCT decision "infringes on the constitutional guarantee of freedom of religion provided in the Charter," and further points out that the charter guarantees that every individual is equal under the law.

But the BCCT decision "has the effect of drawing a distinction between Christians and non-Christians in denying Trinity Western University and its students opportunities and advantages under the law that would be available to other members of society."

Forging ahead

Dr. Harro Van Brummelen is currently assistant dean for social sciences and education (before coming to TWU 10 years ago he was co-ordinator for the Society of Christian Schools in B.C.). Van Brummelen will be the main witness "in the sense of knowing the whole history," he says. The lawyers will, of course, make the legal arguments. Van Brummelen is reluctant to talk much about it but is willing to say that "the lawyers feel we have a strong case."

The case could be precedent-setting for Canada as a whole "because it may determine whether an institution, particularly a religious institution, that has internal standards can have a place in a pluralistic society," says Van Brummelen. A ruling against TWU could eventually affect the funding situation in B.C. and elsewhere, he adds. The government could eventually require that you have to accept any students or even teachers and can't require a certain religious stance as a prerequisite.

As TWU awaits the Court's ruling next spring, its education program will "continue without interruption." During that time, education students will continue to take the final year of their program in co-operation with Simon Fraser University, just as they do now.

TWU's teacher education program began in 1985 and currently involves some 200 students. In January 1988 the university submitted to the BCCT a proposal to operate the final year of its own education program; in late 1994 criteria for approving such programs were established.

Trinity Western University is a 35-year-old Christian liberal arts institution serving 2500 students.

Canadian professor ranks among world's best

VANCOUVER (Canadian Scene) — The world's leading academic journal on business has identified Simon Fraser University's Professor Rosalie Tung as one of the field's most influential scholars. According to *The Journal of International Business*, Tung ranks as the fifth most cited author in a survey of its articles published between 1989 and 1993. In the five years surveyed, Tung was cited 46 times. The more a scholar is cited by others, the more influential his or her work is considered. Tung holds the Ming and Stella Wong chair in international business at the Burnaby, B.C., university.

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Editorials

How do we find out God's will for our lives?

In the last chapter of his book *Anatomy of Reformation*, South African professor of philosophy Bennie J. van der Walt, writes about the will of God and "how the Holy Spirit directs us in the taking of difficult decisions." It's a chapter that offers a lot of good insight into very practical circumstances.

We all come to crossroads in our lives, writes van der Walt, where we face questions of choice. Should I marry this person? How large should our family be? What profession should I choose?

Van der Walt makes several worthwhile observations while discussing this topic. First of all, he says, the Apostle Paul, when he wanted to know the will of God, did not ask: "What will happen to me?" but: "What does God expect of me?" Knowing the will of God should not be concerned with knowledge of the future so much as with doing the will of God in our lives right now, says van der Walt. Good point. Even Jesus did not want to know everything about the future.

"Many Christians apparently have more interest in what the stars have to say about their own future than they would be inclined to take trouble to understand God from his Word," says van der Walt. Amen to that. I never could understand why some Christians will consult a horoscope, for example.

The path of obedience

"God makes known his Way along the way of obedience in faith, adds van der Walt. But "*before* we can know the will of God, we first have to be willing to obey him in faith. *Then* only can we understand his Will with our lives."

Van der Walt mentions King Saul as an example of one who no longer wanted to obey God. As a result God no longer spoke to him through dreams or prophets. So Saul resorted to a medium in Endor. He did not want to know what God's will was. Rather, he wanted to know what would happen to him.

The importance of obedience comes out clearly in Romans 12:1-2. Paul here urges the believers to offer their bodies as a living sacrifice and not to be conformed to the patterns of this world, so that they "will be able to test and approve what God's will is — his good, pleasing and perfect will." I wish we could engrave that sequence on our hearts. So often we find ourselves doing our own thing and then asking for the will of God to be revealed to us.

It happened to me the other day. My wife and I had decided to buy a better computer which would allow us to make use of e-mail and the Internet. We had already bought the computer when in our evening prayer I asked the Lord to guide us in this matter. My wife remarked afterwards that I was a bit late asking for this after the fact. I had to laugh and admit that she was right.

God uses ordinary ways

According to van der Walt there is no simple formula for finding out God's guidance and will for our lives. "God wishes that each of us should decide *coram Deo*, face to face with him, what his will is with each of us," he says. Opening the Bible and plunking your finger down on some text on any page that happens to fall open is not something he recommends, although he does not frown on anyone using that method. As long as it does not bypass a believer's responsibility to daily submit him- or herself to the Word of God.

"God's guidance in our lives does not take place in extraordinary ways, but in the ordinary ways which he himself has put at our disposal," says van der Walt. I would have preferred to have him say that God's guidance *normally* does not take place in extraordinary ways. Since God is not an ordinary God, we should not rule out extraordinary means of guidance. At the same time, we would caution Christians against claims of God speaking to them when in reality they are blessed with certain insights and delightful moments of perspicuity.

In that connection van der Walt mentions five navigation lights that, when they are lined up properly, allow us to land safely. The five are: prayer, study of the Scriptures, our own gifts and desires, the advice of others and the circumstances in which we find ourselves.

Wait patiently for him

To these lights he adds the attitude of patience, the willingness to walk the way of the cross if that is what God indicates and a deep love for God. "He who wishes to know the will of God should first increase in love.... Whoever does not have love for God, also cannot have knowledge of (the will of) God," says van der Walt.

"Should one be absolutely certain before one makes a choice?" he asks finally. His answer is that a 100 per cent certainty is unattainable in this imperfect life. But he asks for a little better than a 50-50 probability. And even if after that we conclude that we may have made a mistake, God can bless us in a decision which we made to the best of our knowledge and with integrity.

I found this chapter rather practical for anyone's life. I saw no need to rework it and make it look as if it were my profound insight, even though I am supposed to write my own editorial. Why should I dig for gold when a nugget is lying there right on my path? Thanks, Bennie. I still look into your book from time to time, ever since I and three other Canadians visited you at the Institute for Reformational Studies in Potchefstroom. **BW**

"Only when 'the Spirit himself testifies with our spirit' (Romans 8:16) can we get to know the will of God — and do it.... One has to know in concert with the Holy Spirit in order to have the correct insight in God's plan with each of us. (Compare Romans 9:1 '... my conscience confirms it in the Holy Spirit').
Bennie J. van der Walt

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A dangerous petard at the CRC gate

This letter is in reply to Dr. Rem Kooistra's comments and offers more explanation for the overture of Classis Hamilton that asked the Council of Christian Reformed Churches in Canada (CCRCC) to retract a submission made by the Committee for Contact with the Government (CCG).

Babies get thrown out with the bath water. They also get lost in the soapy lather of controversy as they sit in the bath water of constructive critique.

In the case of Classis Hamilton overturing the CCRCC to retract the CCG submission and the Reinder Klein letter, the "baby" (as per my letter of October 18) is that the CCG has declared *publicly* in the name of the Christian Reformed Church sentiments that exceed the declared sentiments of the CRC synod.

Classis Hamilton, via Ancaster CRC, has again brought to public attention that the CCG has once again run ahead of the church. The CCRCC has publicly reprimanded its CCG committee for such behavior (see *Acts of Council 1995, p. 10). The CCG ran ahead of the mind of the churches on capital punishment and euthanasia, and now again has done so on the matter of human rights as they apply to sexual orientation.*

The issue is bringing the CCG back to its first and only mandate, i.e., speaking the mind of the church. The CCG is not another CPJ. The CCG is not a forum to help create government policy. It is to be the voice of the church and thus cannot say more than what the church has said. And it is the firm conviction of Classis Hamilton that what was submitted to the government by the CCG goes beyond what the church says to its own members. Hence, the overture to officially retract what was officially submitted.

Open to court challenge

When the CCG casts the issue of sexual orientation as a matter of public human rights, it puts the church in a difficult position in its ministry to church members who have this sexual orientation. The CRC has said, and the CCG also said so in its submission, the issue of sexual orientation is also a moral issue. The CRC has said homosexual practice of any kind by church members cannot be condoned by the church. Christian organizations, Christian schools and Christian housing developments and CRC congregations could now be challenged to grant the same rights of employment and housing that are offered in the secular world because of what has been publicly stated as a sentiment of the CRC.

The church could be confronted and even legally challenged in court by its own members arguing that what the church concedes to the general public as a basic human right it cannot deny to its own members with a homosexual orientation.

Because of this divided public position, the CCG is doing a terrible disservice to church members with a homosexual orientation. The conclusions of its submission in effect is say to them, "You're better off outside the church than inside it. You have more rights outside the church, because the church will not permit inside what it condones outside."

It is for these reasons that three principles were described by Ancaster CRC to the CCG: the principles of prophetic consistency, kingdom advocacy and rule of principle not persons, were described to help the CCG orient itself to its first and only mandate of speaking for the church. The principles are to help steer the CCG in coming to a statement that can be made publicly. These are not principles that the church lays onto the government as Jake Kuiken thinks (Nov.1).

When my good friend Rem Kooistra sets prophetic consistency against priestly compassion he loses sight of the larger issue. The two are not exclusive. They belong together.

Bernard De Jonge
Ancaster, Ont.

Constructive dialogue is welcome

On behalf of the Committee for Contact with the Government (CCG), I would like to respond to some of the recent observations, reactions and actions recorded by classes, churches and individuals about the issue of churches addressing government. That has been the mandate of CCG for some time, and we strive to fulfill this to the best of our ability. To that end we welcome the active interest, input and support of the community, especially when it helps us avoid the possibility of sensationalization.

To be of real help to our elected leaders we need to convey Scripture-based principles in terms that non-Christians can also understand. Indicating a practical applicability of such principles can thus be useful in moving an observation from the realm of theology into that of public policy. Moreover, we need to keep in mind that our government is duty bound to govern equitably for all its citizens. Out of this awareness the Council of Christian Reformed Churches in Canada (CCRCC) long ago expressed the view that "it is not the task of the government to legislate private morality" (Acts 1970, Art. 29, p.7).

What would *you* say?

We can best help a government if we ourselves understand its public justice task. A government's obligation to govern for everyone demands insight into real and complex issues. Imagine for a moment that your neighbor is the local MP, MPP or MLA and asks you for input that is more than casual conversation over the backyard fence. He or she is looking at public policy issues in the context of a free and democratic society. Whatever decision is made, it will affect everyone, not just the marginalized; so everyone need to be heard. In that context, what suggestions would you make? What would you say? And how would it serve public justice?

We have attempted to reflect an understanding of the biblical and theological material. Some claim we have failed badly. We do not share that opinion. We believe that we have abided by our mandate and that we have faithfully reflected the relevant positions of synod and the CCRCC.

Defining our communal witness

But our work is never finished, and so we welcome the dialogue. It may help us address the issues more concretely. We as a committee are eager to understand better how our communal witness might best be crafted to leaven the formulation and ultimate impact of public policy in Canada. We would love to do that out of a strong consensus rooted in an integrally biblical faith perspective. An ongoing constructive dialogue could play a significant role in that process.

We eagerly invite such a dialogue. Our hope is that we can stay away from accusation and the application of labels.

William Veenstra
Chair of CCG
Maple Ridge, B.C.

An apt comparison

A letter writer to *Maclean's* commented on that magazine's coverage of the Angus Reid survey on religion in Canada and the US. He found it interesting to read that four out of five Canadians think they can be good Christians without going to church. "That is like working for General Motors but not showing up for work," he wrote. "If you are really a Christian, you should want to get together with other Christians and worship God."

How true. And what a wonderful comparison!

Editor

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Seafarers ministries on both coasts await your Christmas parcels

Marian Van Til

VANCOUVER/MONTREAL — The Christian Reformed Church has two seafarers' ministries in Canada, one in Montreal, the other in Vancouver; the first is supported largely by the congregations of Classis Eastern Canada; the latter, by the congregations of the two B.C. classes.

The ministries give away from 2,000 to 4,000 Christmas parcels each year as part of their Christmas outreach, and they count on you to provide those parcels.

The Montreal Seafarers Centre accompanies its parcels with a letter of greeting from its staff, and a New Testament or some other Christian literature. There is "still quite a difference in wages" among seafarers, says the Vancouver ministry, so it tries to give the more expensive gifts to the less well-off seafarers. That can be done by asking those of you who send parcels there to indicate the value of those parcels. The system for denoting parcel value is as follows:

Securely wrap your parcel after you have enclosed a Christmas card with your personal greeting. Address the parcel to "A Seafarer," and note on the top right-hand corner (postage area) the approximate value of your gift, with the corresponding letter:

Value	*Mark your gift*
$4-7	A
$8-11	B
$12-15	C

Some gift suggestions for the Vancouver ministry:

Writing pad and envelopes; photo album; games; jigsaw puzzles; shoe-shine kit; music tapes; wallet; B.C. souvenirs; warm gloves; small alarm clock; baseball cap; soap-on-a-rope; large chocolate bar; paint-by-number sets; after-shave lotion; handkerchiefs; socks, scarf, toque; packaged candies; picture frame; boxed coffee mug; nail clippers; video; solar cell calculator; bath towel.

Send your parcel(s) to:
Ministry to Seafarers
7449 Kerr Street
Vancouver, BC V5S 3E3

Montreal options

The Montreal ministry suggests that "to insure the parcels are of equal value," you should:

1. Fill a small box, such as a shoebox, completely. (It's better to have a small full box than a big box that contains a lot of tissue paper.

2. Enclose a Christmas card with a personal note and your name and address.

3. Enclose one or more from each of the following three groups:

(a) scarf, toque, gloves, socks; (b) writing pad and envelopes, address book, ballpoint pens, scissors, scotch tape, calendar; (c) packaged candy, after-shave lotion; cologne, game or puzzle, handkerchief, musical recording or anything else you can think of.

4. Wrap the parcel in attractive paper.

(If you send more than one parcel, or do it jointly with others, put the parcels in a large box; sending by bus is cheaper than by mail.)

Send your parcel(s) to:
The Seafarers Centre
201 rue de la Commune Ouest
Montreal, PQ H2Y 2C9

Choose whichever ministry is closest to you, and please ACT NOW. The ministries need your parcels well before Christmas.

Marian den Boer

Why infant baptism?

On Sunday we had little Christina Elizabeth baptized. On Monday I had coffee with a friend who had just become a member of a Baptist church. For my friend to become a full member at that particular church required believer's baptism by immersion, even though her parents had her baptized by sprinkling as an infant in the Christian Reformed Church 40 years earlier.

My friend and I agree there is no place in the Bible that actually says infants should or shouldn't be baptized.

So why did Marty and I have our little Beth baptized on Sunday? One practical reason is that the church we belong to does it that way and we would rather not be kicked out. Another more spiritual reason is we want Elizabeth to grow up loving and serving the Lord. We wanted to tell the Lord this. We also wanted fellow believers to know our desire and we want their help. But mostly we want the Lord to claim Elizabeth as a covenant child.

Christ died for her

According to the baptismal form, in having Elizabeth baptized, Marty and I acknowledged that she was born in sin and that Christ died for her. We also acknowledged that the Bible is true and complete. And as parents we promised to do our best to bring her up to give her life to Jesus and to serve him always. The water is God's cleansing mark on Elizabeth.

Some of our friends and relatives wouldn't call what happened on Sunday baptism. For them, baptism means Elizabeth has to agree and she has to believe. If Elizabeth was their child they would have a "dedication" (which, to my mind, is basically infant baptism without the water or the emphasis on covenant). Then they would add water to her profession of faith and call that baptism.

The 'net' is there for all believers

Personally I'm glad I have the rich teaching about God's covenant family my Christian Reformed Church provides. But just because another denomination overlooks the covenant doesn't mean it doesn't exist for them. It's rather like two blindfolded acrobats on a high wire 50 metres above a big net. The Christian Reformed acrobat knows about the covenant net below. The anabaptist acrobat hasn't even heard about nets or what they're for. The acrobats collide and fall. Which one lands in the net? They both do.

God is an eternal God. His ways are higher than our ways. His net works whether we know about it or not. The point is, he wants us all in every generation from every denomination to give ourselves to him.

That is why we invited our parents to share the baptism day with us. It's why we appreciated all the people who congratulated us after the service. And it's why we went to bed Sunday night feeling really blessed. Yes, Sunday, November 10, the day we acknowledged God's covenant seal on Elizabeth's life, was a very special day for our whole family. We pray that Elizabeth will accept that claim and serve him always, just as I know my dear friend who joined the Baptist Church is doing.

Marian den Boer lives with her husband Marty and six children in Hamilton, Ont. They are members of Immanuel Chr. Ref. Church and feel privileged to be there.

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ARTS & MEDIA

To Gillian on Her 37th Birthday

Pass this birthday party by

Marian Van Til

Rated PG. Stars Peter Gallagher, Claire Danes, Kathy Baker, Wendy Crewson, Bruce Altman, Michelle Pfeiffer. Screenplay by David E. Kelley. Directed by Michael Pressman.

This film had promising possibilities. It could have been a touching and instructive story about grief, friendship, family ties, father/teen-aged daughter relationships, and learning to confront the death of a loved one. But it mostly fails on all accounts.

The story concerns a young literature professor's inability to move on with his life two years after his wife has died in a sailing accident. David Lewis (Peter Gallagher) has been holed up in their island beach house off the coast of Massachusetts all that time. He won't leave the place because it is there that he has long conversations with his dead wife, Gillian (Michelle Pfeiffer), whom he knew since they were teenagers; she "appears" to him each night on the beach (subconsiously Lewis refuses to acknowledge that Gillian is dead).

David's 16-year-old daughter, Rachel, has been much better at handling her grief, but her father's obsession is impeding her healing as well as his own. All the action takes place in one weekend — the second anniversary of Gillian's death, and what would have been her birthday as well.

Gillian's sister, Esther, who is married to David's best friend, Paul, is concerned that David has become mentally unstrung, and is worried about his affect on her niece. Esther threatens to seek custody of Rachel. Other subtexts involve Paul and Esther's shaky marriage, the flirtations of Rachel's best friend and that friend's influence on her, and a potential suitor for David whom Paul and Esther take along on their weekend visit.

It takes a while to sort out the characters and their relationships, but the ambiguity doesn't serve any noble purpose; it's just confusing.

Hard to like this guy

The most obvious thing wrong with this film is that instead of drawing in the audience with a poignant examination of sorrow, friendship and familial relations, its approach is off-putting. These characters are simply not *likable* (with the exception of Rachel). They mostly come off as just another bunch of wealthy, whiny yuppies fixated on their own problems. Peter Gallagher as David Lewis doesn't have the acting ability to allow David his grief-induced obsession while making him likable enough for the audience to care about at the same time.

Gallagher's idea of portraying sorrow and soul-withering loneliness is to stare out to sea with a thoughtful frown. So David's loss of his wife never becomes gut-wrenching to viewers; his behavior is simply bizarre and annoying. (The sailing accident itself was unbelievable from the start — we're led to believe that the main mast on what looks to be a new, (at least) 40-foot yacht would bend in a sudden gust of wind, dumping Gillian, who had climbed the mast.

The talents of Michelle Pfeiffer, appearing as Gillian, are wasted here. And the kind of conversations she and David have only muddy the waters of plot development. The idea behind *To Gillian...* was a good one; it's execution was something else.

'Dear God' doesn't have a prayer

Doug Trouten

Dear God

Rated PG. Stars Greg Kinrear, Tim Conway. Directed by Gary Marshall

Dear God begins with the sweet voice of Lyle Lovett singing "Straighten up and fly right," but never quite takes wing. Though it's a comedy, it is only mildly amusing. Though it's a PG-rated family film, it has crude bits that will make parents squirm. And although it's part of Hollywood's return to spiritual themes, the title character (God) doesn't even have a cameo role. The result is an unsatisfying film that does disappointingly little with a good premise.

The always-winning Greg Kinnear plays small-time con artist Tom Turner who is forced to choose between going to jail and getting a job. He decides to spend a year in one of America's toughest institutions — the Post Office. There, he is assigned to the dead letter office, where he winds up sorting undeliverable mail intended for Elvis, the Easter Bunny, the Tooth Fairy — and God.

Turner winds up accidentally helping the author of one of these "Dear God" letters, and that act of unintentional kindness inspires his co-workers — a wacky band of postal misfits including Herman Dooly (Tim Conway, one of the film's saving graces) to form a "God squad" to answer letters to God.

Plot holes big enough for a mail truck

Because opening mail addressed to somebody else is a crime, the "postal police" try to catch the gang. This leads to a courtroom trial and a crisis of conscience for Turner. The judge winds up letting Turner off the hook — I can't recall why, but probably because she was tired of the movie. He becomes a good guy, gets the girl, and lives happily ever after.

This movie has plot holes that you could drive a mail truck through. Turner is hired by the Post Office for the holiday rush, but is placed in one of the few postal positions unaffected by holiday mail volume. The "miracles" worked by the postal crew are few and pathetic, yet they somehow become headline news and bring crowds to the post office with letters to God. A trial that lasts only one day supposedly brings the U.S. mail system grinding to a halt. And during the courtroom scene postal vehicles jam the surrounding streets — for no real reason. "Miracle on 34th Street" this isn't.

Perhaps the biggest hole in this movie is the "God-shaped vacuum" you always hear Billy Graham talk about. For despite the title, God is nowhere to be found in this film. Nothing happens that is beyond human understanding. No one discovers faith or has their faith renewed. The postal workers could have begun answering letters to Elvis rather than letters to God with only minor rewriting.

That tentative approach to spirituality is what dooms "Dear God." Director Gary Marshall says his movie is about "faith and hope, not a particularly religion — you don't want to preach too much." But people who are seeking faith and hope wind up turning to religion precisely because they want to connect with something bigger than themselves. All Marshall offers is a handful of losers.

"Dear God" seems to be Marshall's bid to establish himself as a modern-day Frank Capra, but he lacks the clear moral vision that made Capra's work so memorable. If you're looking for a cinematic fix of feel-good spirituality, do yourself a favor: skip "Dear God" and hit the "classics" section of your local video store instead.

Doug Trouten is director of the EP News Service.

Subliminal messages work

SEATTLE, Wash. (EP) — Those Christian crusaders against rock music who claim that subliminal messages in the music are warping the minds of children may have a scientific leg to stand on. A study reported in the Sept. 20 issue of *Science* found that subliminal messages can indeed influence how people think — but only for a brief time and only if the message is limited to one word.

A team led by University of Washington psychologist Anthony Greenwald presented subliminal messages to 300 people, who were asked to identify 500 target words on a video screen as pleasant or unpleasant, or as male or female. The researchers found that subliminal messages of more than one word were ineffective, but that when asked to make split-second decisions volunteers were more likely to give the answer that had been presented subliminally. The next step in the research will be to determine if repeated exposure to subliminal messages has a cumulative effect.

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Church

Pope seeks unity with Orthodox churches

Eastern Catholics not impressed

Marian Van Til

ROME — "Pope John Paul II is pushing hard for unity of the Roman Catholic and Orthodox churches just four years from now," reports *The Catholic Register.* A Joint International Commission for Theological Dialogue will determine exactly what that unity will mean. Part of what it is likely to mean is joint communion.

The current Catholic/Orthodox dialogue is redefining ecclesiology — how to view the church — for Roman Catholics, Eastern Catholics and the Orthodox. Some Eastern Catholics are worried, however. *The Register* quotes Fr. Andriy Chirovsky, a Ukrainian Catholic priest and director of the Sheptytsky Institute at Saint Paul University, Ottawa: "They're talking without us." There is no one who officially represents the Ukrainian Catholic Church.

"The difference between the co-operative, conciliar mindset of Eastern Christians and the hierarchical thinking of the Roman church is demonstrated in how the dialogue teams on the Joint Commission were chosen," Chirovsky told *The Register.*

There are 28 delegates for the Orthodox, and 14 bishops and 14 theologians (Pope appointed) to match the Orthodox side. But "no consideration was given to representation for the 22 non-Roman, Catholic rites," Chirovsky says.

Among ways to reconcile the Eastern co-operative approach with the Roman understanding of the absolute primacy of the Pope is a longstanding Canadian proposal from Metropolitan Maxim Hermaniuk, the now deceased head of Ukrainian Catholics in Canada.

Hermaniuk suggested that Rome create a permanent concilium of bishops, a deliberative body representing the Eastern church and the national bishops' conferences in the West. The Pope would head the concilium but could not act independently from this body of bishops, and they could do nothing without him.

Pope Paul VI went part way toward Hermaniuk's proposal when he created a synod of bishops in 1964. The present synod, however, has only consultative, not deliberative, powers. Many bishops have actually liked playing only a consultative role, says Chirovsky, because they "liked having the Vatican to be the bad guy when they had to make a tough decision."

Evangelism banned among members of Christian-Jewish council

LONDON (EP) — The Council of Christians and Jews in Britain has adopted a policy banning proselytism among its members in response to what its director called the "infiltration of extremist Christians." Evangelicals have denounced the ban, saying it ignores the biblical imperative to preach the gospel. The new code of practice for the council threatens expulsion for anyone who uses the organization for missionary activity.

Paul Mendel, CCJ director, said the presence of evangelicals intent on sharing their faith is upsetting and disruptive. He emphasized that there are "other places and other times" for such activities.

Jewish suspicions that Christians try to share their faith through CCJ contacts were aired in the London newspaper the *Jewish Chronicle*, which said in an editorial, "Suspicion of the motives of Christian activists is not mere Jewish paranoia at play.... The history of the CCJ has been dotted with instances of Christian members being exposed as missionaries."

Archbishop of Canterbury Dr. George Carey defended CCJ's policy. Carey's office said he "remains firmly committed to his own often repeated view that Christians should respect the integrity of other faiths whilst proclaiming and acting out their own firm belief in Jesus Christ as Lord."

But John Ross, head of Christian Witness to Israel, attacked the policy as anti-Semitic. "The guidelines demean intelligent Jewish people by denying them the fundamental human right to hear the Gospel and, if convinced by free and fair argument, to embrace it," he argued.

Rabbi not afraid

Richard Harvey, of Jews for Jesus, agreed, saying, "One cannot treat mission as an optional extra to biblical Christianity." He told Ecumenical News International, "By denying Messianic Jews a seat at the table of dialogue, the CCJ is practising the form of discrimination it was set up to oppose."

Unexpected opposition to the policy came from Rabbi Dan Cohn-Sherbok. Writing in the Church of England newspaper, he said: "The fact is that in opting for conciliation with the Jewish community, the Christian leadership of the CCJ has lost sight of Jesus' message." Matthew 28:19-20 describes Jesus' command: "Go ye therefore, and teach all nations... Teaching them to observe all things whatsoever I have commanded you...."

Cohn-Sherbok wrote, "As a rabbi, I am not afraid to hear this message. I am confident in my own beliefs and I do not see the need to censor the message of others."

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Religion as baseball

The following humorous piece has been circulating among Christian sites on the Internet. Its original source is unknown.

- Calvinists believe the game is fixed.
- Lutherans believe they can't win, but trust the Scorekeeper.
- Quakers won't swing.
- Unitarians can catch anything.
- The Amish walk a lot.
- Pagans sacrifice.
- Jehovah's Witnesses are thrown out often.
- Televangelists get caught stealing.
- Episcopalians pass the plate.
- Evangelicals make effective pitches.
- Fundamentalists balk.
- Mormons are in left field.
- Dunkers are down by three.
- Adventists have a seventh-inning stretch.
- Atheists refuse to have an Umpire.
- Baptists want to play hardball.
- Premillenialists expect the game to be called soon on account of darkness.
- The Pope claims never to have committed an error.

Chapter & Verse

* Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

Bit wit

"When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise the tongue is a small part of the body, but it makes great boasts"

(James 3:3-5).

When French novelist Tristan Bernard stepped into a Parisian horse carriage one day, the horse started suddenly. It reared and kicked, pawing the air with its front hoofs and dancing madly. As the driver attempted to bring it under control, a single energized spasm shot through its body, and after a moment of rigid stretching it fell over on its side.

Bernard climbed down from the carriage and said politely to the coachman, "Is that all the tricks he knows?"

Very likely the driver was even more surprised by the horse's behavior than was Bernard. To paraphrase a proverb, "Who can know the mind of a horse?"

Recently my wife and daughters spent an afternoon riding horses. All went well until the girth strap came loose on one of the saddles. In something like slow-motion, one of our daughters gradually tipped to the side as she rode along, until gravity pulled her to the ground. Her horse was a little skittish after that, she said, and much less responsive to the bit and reins than before. Of course!

It doesn't always take a fright to separate between the wills of horse and rider, however. The last time I pretended equestrian skills was on a trail ride. The horse knew the way, and also knew where he didn't want to go. No matter how I tried to use it, all my commands were ineffectual.

Power play

The bit in a horse's mouth is meant to link the mind of the rider with that of the beast. When it works well there is a beautiful display of equestrian grace and elegance. But when communication breaks down, two passions vie for dominance, and horse is usually stronger than human.

Control can be an ugly word, particularly where it demeans and diminishes, or where it clubs and coerces. But a good rider's control over his or her mount is the key to having both experience the best of horsemanship. So also in communication. Our passions, wild and delightful as they are when they carry us away in strength or ecstasy, are fierce mounts to ride. Sometimes we want them to go out of control, and we dance with abandon, or shout with fear, or cheer with mob madness.

Reining in

But there are passions within that should not escape the heart's stable without a sound bridle and a rigid bit. It's the angry passions that fight control, to our hurt and others' harm. Angry people throw stupid words and heavy fists. Angry drivers yell nasty slogans, waving all the while with a single finger. Angry spouses scream feelings better left unspoken and find the jousting tournament has left one or the other maimed or dead inside.

A friend of mine who was quite pleased with his flapping tongue often told people proudly that he had "diarrhea of the mouth." As long as he could connect his tongue with meaningful insights the stream was tolerable. But, by his own confession, his brain logged off at 10 p.m. each night, while his tongue kept rattling. An unbridled tongue was not a good thing for him to boast about.

It shouldn't be for anyone, says James.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Dying cardinal urges Catholics to look for 'common ground' in Jesus

Bernardin message applies to all Christians

Marian Van Til, with files from *The Catholic Register*

CHICAGO — The "Common Ground Project" wants to help American Catholics rise above hardened positions within the Catholic Church and find "renewal in the splendor of the truth revealed in the person of Jesus, who is our Lord and Savior," says the group's founder, Cardinal Joseph Bernardin of Chicago.

Cardinal Bernardin announced the Common Ground effort in late summer and soon afterwards learned that he is dying of cancer. The knowledge that his earthly life will likely end in weeks or months has made Bernardin even more committed to getting his fellow church members to focus on their Lord, and not the things that divide them.

"A dying person does not have time for the peripheral or the accidental," he told the 300 people who gathered to help inaugurate the project. He added, "What is important, my friends, is that we find that unity with the Lord and within the community of faith for which Jesus prayed so fervently on the night before he died."

Bernardin said part of being Christian means to act with a spirit of civility, repsect, dialogue and unity in the church. "To put it quite boldly, it is wrong to waste the precious gift of time given to us, as God's chosen servants, on acrimony and division."

Understanding, not compromise

Bernardin's project has as its goal understanding, not compromise on the church's teachings, he says.

An initial document entitled "Called to be Catholic" asks Catholics to examine their situation with "fresh eyes, open minds and changed hearts, and to confront our challenges with honesty and imagination." He wants them to then "go a step further," deciding how they might modify "the conduct or tone of whatever group efforts engage you in the church."

Common Ground's reflections and deliberation will be based on the traditional triad of Catholic authority: Scripture, tradition and church teaching.

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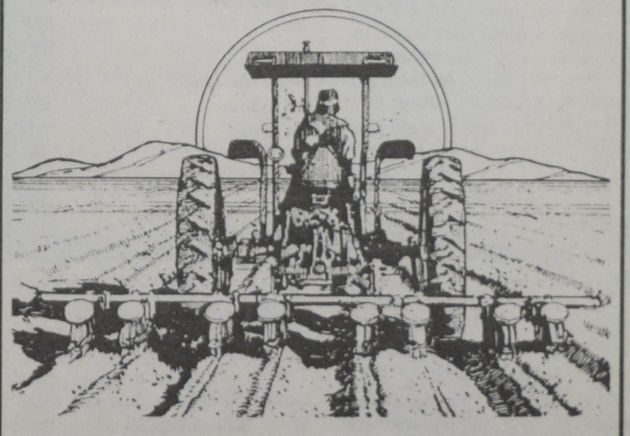

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FEATURE

Rest beyond the river

November

Is there anything joyous
about dreary November?

Crisp, red-and-golden October
with its breathtaking sunsets
has given way to dull browns
of decaying nature.

Bare, dripping wet trees
have dropped former splendor,
Damp, dark, sunless days
see squirrels scurrying for forage,
to prepare for the inevitable
cold stillness of winter.

As I rake leaves, dying nature's gloom
overwhelms my soul,
and I become acutely aware
of my own mortality.

Then, like a sunray, a child
comes skipping to help.

"You have to bury me
deep down in the leaves.
Cover all of my face.
I'll pretend I can't move!"

"But when will you get up?" I feebly protest.
"Easy, when you call my name
I'll jump up and come out!"

Suddenly my spirit is lifted,
I received a smile from the Lord,
Who, by sending a Boy,
resurrected my hope.

Berta Hosmar

Berta Hosmar

By some strange policy, emigration officials in The Hague had sent several families to the northern part of Nova Scotia where unemployment was high. Our family was sent to Cape Breton Island and we soon discovered we were the only Dutch family in the area.

But the overwhelming hospitality of the population made up for the loneliness we felt. In tiny Marion Bridge, situated on the Mira River, members of the Presbyterian Church and the United Church almost argued about the privilege of having us attend their services.

Both churches had no more than 25 members, and if a family of nine were to swell their ranks, you would certainly notice the difference. We solved the problem by taking turns attending both churches.

With our rather limited knowledge of the English language we didn't notice any doctrinal differences between the two denominations, and what both churches had in common was their love of singing the old time gospel songs. Each choir, consisting of only five or six members, but resplendent in their maroon colored robes, gave what seemed like a concert every Sunday. From one of these choirs we learned our first hymn in English: "Jesus, Keep Me Near the Cross."

We soon sang along with this easy to learn tune, and we wholeheartedly sang out the chorus with the rest of the congregation:

In the cross, in the cross,
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river.

With the river Mira gently flowing through the village, that last line especially spoke to us.

Years later we had all but forgotten this sentimental hymn. (It's not in the latest edition of the *Psalter Hymnal*). Who would have thought then, that that simple song would give us much comfort more than 40 years later?

Preparing to meet Jesus

A while back we flew to Calgary from Toronto, and then drove down to Lethbridge to visit a brother and his family. Our brother was still considered healthy three months before but was now deathly sick with cancer that had spread to his lungs and his brain.

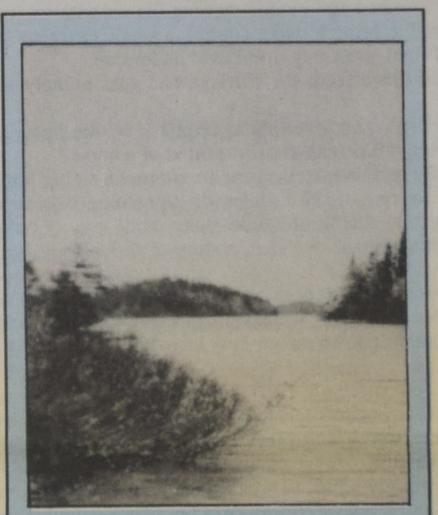
How do you say goodbye forever to a sibling? For that matter, how do husbands or wives say goodbye to a spouse, especially if the person is suffering a lingering death? How do you let go of a child, a parent, another relative, a loved one, if you don't believe in the resurrection?

Here was my brother, dreaming of early retirement, of perhaps doing some mission work or spending time working in his beloved garden, or planning to raise some crops for needy people next year, by again using First Christian Reformed Church's parking lot, his brainchild as chairperson of the evangelism committee (see CC, Nov. 1, 1996). And suddenly he and his family realized that he may not be on this earth anymore to celebrate Christmas with his loved ones, let alone to witness springtime's awakening of his shrubs and flowers. It was heartbreaking to see how much he had aged, or to see him being pushed around in a wheelchair.

But we could feel the love that binds this family together and we could witness the peace God had given to George and his wife, Anne.

We didn't talk too much about his illness. "We try to live one day at a time," said Anne. At times when we shared memories and anecdotes and laughed together. It seemed unreal that death wasn't far away.

We soon realized how easily George tired and how he had to depend on his wife and children for his daily care. He told us that the doctor had to take his driver's license away and we saw how frustrated he had become when he couldn't get out of the car by himself. And we remembered why we had come.



Mira River near Marion Bridge, Cape Breton Island, N.S.

"Nothing is more beautiful than the blooming prairies in the spring, with the Rockies in the background," George told us when we took him for a drive. "What a country! I feel so privileged to live here!"

"My illness has strengthened our faith and brought us so close together as a family," he told us thankfully a little later. I appreciate it so much that Dad and all our siblings have come to see us or are still coming. Anne's family is coming too. I have reasons to be so thankful."

Faith casts out fear

But then his mood changed.

He asked us to help him plan his funeral. "I've discovered more lumps on my head, and I am getting headaches, but I don't want to worry Anne and the kids," he told us.

"Are you scared, George?" I asked him, and then he broke down and we hugged each other and cried together and suddenly we were frightened children again who used to comfort each other during a World War II air raid.

"Yes, I am, especially when I'm alone and I think of the grave. But then I pray and the fear goes away," he told us. "At night before we go to bed, Anne plays the organ and we sing again the old songs we learned as children, and we are comforted," he continued.

I thought of our teacher's words, spoken so long ago. And then came the last evening we could spend together. We had to leave the next morning and we realized we would not see each other again until the resurrection. At our motel, grief almost overwhelmed me. I wanted to hang on to my brother. I wanted him to spend many more years with his brave wife and his loving children, here, on this earth, and I couldn't let go of him.

I went for a walk down in the valley, among the coolies, those strangely-shaped hills right behind our motel.

The sky was ablaze with the reds and mauves of a spectacular sunset and several people were quietly sitting in their cars on the parking lot to admire the celestial display.

At the bottom of the valley the Oldmans River was clearly visible, its quiet waters reflecting the glow of the sunset.

And suddenly, like a precious gift seemingly coming from nowhere, that hymn came back to me — the hymn our family, including George, had learned in a country church so long ago:

Till my raptured soul shall find
Rest beyond the river.

I repeated the words several times and added George's name. Peace filled me then, and I knew that when the times comes, all George's loved ones will be able to let him go, for we will know that he has reached "the golden strand, just beyond the river."

Berta Hosmar (nee Flim) lives in Whitby, Ont.

FEATURE

The 'censored' life of Mordechai Vanunu

James Kwantes

In the Oct. 5, 1986, edition of the *London Sunday Times*, Israeli peace activist Mordechai Vanunu exposed Israel's secret nuclear weapons program to the world. Days before the article went into print, Vanunu was kidnapped and drugged by Mossad agents and spirited back to Israel.

Ten years later, Vanunu remains in solitary confinement in an Israeli prison in spite of a global campaign for his release. A convert to Christianity in the early 1980s, Vanunu has been branded by the Israeli government as a traitor to his country and to his religion.

In September, Abbotsford, B.C., peace activist Ron Dart received a letter from the imprisoned Israeli. It was postmarked in April and got to Abbotsford on September 18. In the letter, parts of which have been censored by the Israeli government, Vanunu thanks those campaigning on his behalf and expresses bitterness that nuclear proliferation is continuing — with the help of "peaceful" countries like Canada.

"My case is the real proof... of the hypocrisy of all the Western states like your own state Canada," Vanunu states. "Did I not help all the world to know the truth about the nuclear proliferation during the Cold War? Or maybe I revealed the truth about Canada, who also supplied the nuclear reactor to India to build and test nuclear weapons."

The comments criticizing Canada's record on international human rights struck a chord with Dart, who points out that Canada, in spite of a glowing international reputation, supports countries such as Indonesia which trample on human rights.

An Anglican, Dart is a political science instructor at the University College of the Fraser Valley in Abbotsford and a veteran peace activist. On the wall of his office hangs the Nobel Peace Prize, an award won by Amnesty International in 1977 while Dart was on the group's executive committee.

Dart said Vanunu became involved with a group of Anglican social activists in the early 1980s while travelling in Australia. Dart speculates the imprisoned Israeli may have first begun moving in Anglican circles in Jerusalem, which has a large Anglican community.

ANDREW TOLSON

Ron Dart, a local peace activist, holding up a censored letter that he got from Mordechai Vanunu, an Israeli doing time in solitary confinement.

A life like a spy-novel character

The story of Vanunu's kidnapping and imprisonment reads like the plot of a John Le Carre spy novel. Vanunu grew up an orthodox Jew in Israel, completed his military service and worked as a technician from 1976 to 1985 at Dimona, a secret nuclear installation in the Negev desert.

While taking some political science courses in the early 1980s, Vanunu became politically active — and fearful of the consequences of a nuclear strike if war returned to the Middle East. He opposed Israel's 1982 invasion of Lebanon and was upset that Israel continued to deny the existence of its vast nuclear arsenal to the world, as well as to the Israeli people and parliament.

In 1985, Vanunu took several pictures documenting the installation where he worked before quitting his job and travelling. Vanunu decided to tell the story of Israel's secret nuclear arsenal through the British media. After looking at Vanunu's photographs and hearing his testimony, top British scientists concluded that Israel possessed sophisticated nuclear technology and was the world's sixth most powerful nuclear power.

Days before the revelation was published in the *London Sunday Times*, Vanunu met a woman posing as a Jewish-American tourist in Britain, who gained his trust and persuaded him to travel to Rome with her. On Sept. 30, 1986, he was drugged and kidnapped from Rome by Israeli secret service agents who flew him back to Israel. The state of Israel still denies kidnapping Vanunu — an action that violated international law.

In March 1988, Vanunu was convicted of treason and espionage in a secret trial and sentenced to 18 years imprisonment. The government branded him a "nuclear spy," claimed he had told the story for money, and used Vanunu's conversion from Judaism to Christianity as proof that he had turned against "his people."

Vanunu has now spent 10 years in solitary confinement in a seven by 10-foot cell in Ashkelon prison in his homeland. Amnesty International has described his prison conditions as "cruel, inhuman and degrading" and the European Parliament has repeatedly called for his release while condemning "the behavior of the Israeli authorities."

Vanunu is allowed a 40-minute family visit every two weeks, during which he remains behind bars and guards closely monitor all conversation. In a short video about Vanunu's life story, his brother reports that 10 years of solitary confinement is taking its toll on Vanunu, whom he describes as becoming "paranoid."

'Crude vindictiveness'

Mordecai Briemberg, a Vancouver peace activist who recently attended an "International Conference To Free Vanunu" in Israel, says the hearts of Israel's leaders remain hardened against Vanunu.

"The crude vindictiveness of the Israeli establishment remains unaltered," said Briemberg. "No country that claims to be democratic has kept someone in solitary confinement for 10 years."

The October conference attracted some of the world's top scientists and was chaired by Dr. Joseph Rotblat, the recipient of the 1995 Nobel Peace Prize. Rotblat was interrupted by applause last year when he praised Vanunu in his Nobel acceptance speech and nominated him for the 1996 prize.

Briemberg was encouraged that the conference received extensive media coverage in Israel and "broke though the wall of silence" surrounding Vanunu and Israel's nuclear power. He says Vanunu's continuing imprisonment shows the power of the "tribalistic political culture" that was challenged by Vanunu's whistle-blowing.

Briemberg describes himself as an atheist but agrees that Vanunu's conversion to Christianity also plays a part in his stigmatization by Israeli authorities. He said the prison guards call Vanunu "Johnny" rather than "Mordechai" — a reminder that he has "gone outside the tribe."

"Israel is a society based on privileges for Jews not granted to people of other religions or no religion," said Briemberg. "I think converting (to Christianity) is Vanunu's way of saying he doesn't want to live in a society that discriminates against people on the basis of religion."

Excerpts from a censored letter

The following are excerpts from Mordechai Vanunu's letter to Abbotsford peace activist Ron Dart. The letter was somewhat jumbled and in the stream-of-consciousness format (English is Vanunu's second language), so it was edited by James Kwantes for better understanding.

"What you can really do is send your love and support to help me overcome this unbearable cruel life, now 9 1/2 years since they kidnapped me.... CENSORED."

"So it is very, very sad how all the world is not able to get my release. All those Western states who helped Israel, understanding and supporting Israel against the Palestinians, now they are seeing the truth. Israel is not a real democratic state. It is an apartheid Jewish nuclear secret state. All the problems in the Middle East are not by the Palestinians, but Israel is the real problem, with its occupation and torturing of the Palestinians. My case is the real proof of the hypocrisy of all the Western states like your own state, Canada, which is not doing anything for my release. Why? Did I not help all the world to know the truth about the nuclear proliferation during the Cold War?"

"So you in Canada who really are supporting me, try to reveal the secret truth about Canada's nuclear proliferation in secret India. Yes, the time has come to reveal those dirty secrets. Maybe this act will help my release."

"Last point: I visited Vancouver in the summer of 1983 and I want to tell you that I enjoyed visiting B.C."

Sincerely,
Mordechai Vanunu

News

Financier sees helping people as a mission

TORONTO (CP) — For a financier, Sir John Templeton thinks a lot about God and spirituality. In fact, he never planned to be a Wall Street titan, but grew up in Winchester, Tenn., with dreams of becoming a missionary. But God had other ideas. At university, Templeton realized he had no special talent for missionary work, but he did feel a calling to another area: investing.

Avoiding foolishness

"I saw people doing the most foolish things with their investments," said Templeton, now 83, at a recent annual meeting of Templeton Growth Fund Canada in Toronto. "So, from my sophomore year at Yale I devoted myself to being an investment manager, hoping eventually that thereby I could help people spiritually. People needed that help. I felt I was doing a great good."

Amen, say millions of investors everywhere. A $10,000 investment in the Templeton Growth Fund when it was started in 1954 would be worth $3.7 million today. From a single fund, the Franklin Templeton Group now manages more than $195 billion worldwide for more than four million investors. Every dollar has been made based on Templeton's philosophy of investing globally, and only in markets that are out of favor. Don't bother asking him which markets are the next hot prospects. It's a waste of time.

"That's the wrong policy," says Templeton, in his soft Southern drawl. "When the outlook is good, the shares have already gone up. Nothing puts a share price down except other people selling. So if you're ever going to get real bargains in investing, you must buy at the point of maximum pessimism."

Unabashedly optimistic

Templeton gives a few examples of markets worth investing in: "The market in Poland is half what it once was. So it is in Greece and Hong Kong, among others."

For a career pessimist, Templeton is unabashedly optimistic. Even though the Toronto Stock Exchange 300 index has been sliding, he preaches a much longer-term vision: "There will be one or two bull-markets a decade, but markets are going to keep doing what they've been doing from the start, and that's doubling every 10 to 12 years."

Besides his investment work, Templeton is well-known for the Templeton Prize for Progress in Religion which is awarded each year.

CC FILES

Sir John Templeton

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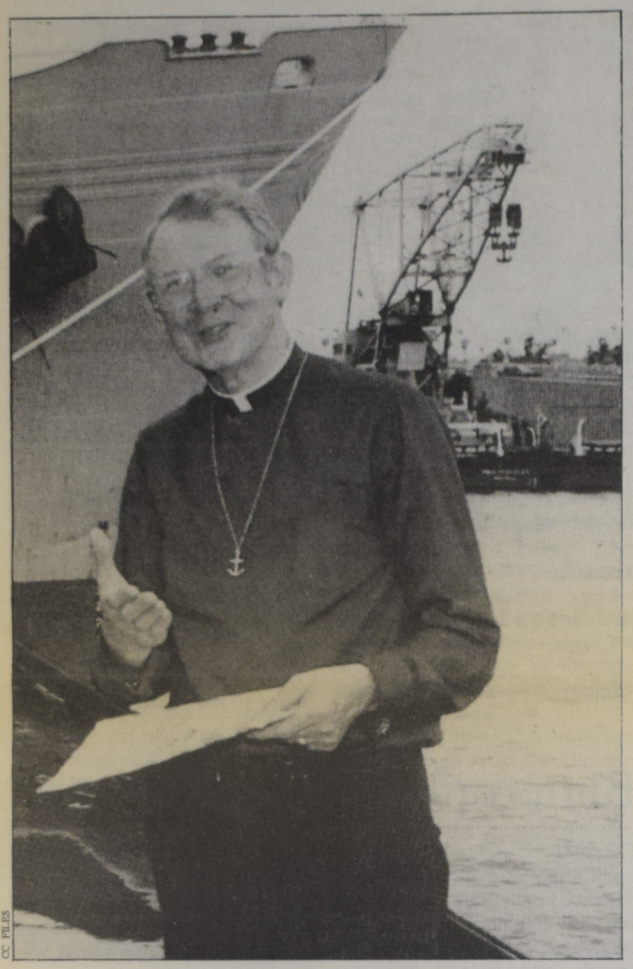
Feature

Important business 20 years later



Hans Uittenbosch at work

Hans Uittenbosch

On my way up to the master's cabin on a Bulgarian freighter I noticed obvious preparations being made for a noon-day luncheon party for ship's agents and shore officials.

Apologizing for interrupting the master's busy schedule I entered his cabin and indicated that I just wanted to greet him and shake his hand. Though he was in the process of signing documents for the ship's chandler, who was seated across from him at his desk, the captain urged me to take a seat as well.

Somewhat reluctantly I sat down. I had spent almost the entire morning with different officers and crew members on this vessel already and, to be quite candid, I had spotted another ship — on my way down to this Bulgarian bulkcarrier, about a mile upriver. It was a Dutch ship at that.

The noon-hour on a Dutch vessel can be a unique time for a challenging presentation of the gospel, since the officers always observe an almost "sacred" tradition of gathering together for a drink before the lunch. Often I have been able to speak openly and extensively about the claims of Christ in precisely that sort of setting. So I really wanted to get to that vessel.

But over the years I have also learned to listen a bit more carefully to the gentle hints of the Spirit of God in this ministry on board ships.

The master's insistence that I sit down was such a hint. When the Chandler was finished with his business, the Master came away from behind his desk, sat down across from me and without much introduction began to trace his spiritual history.

It was fraught with pain, perplexity and frustration. Deep down in the very bones of many [former] communists there has always been an awareness that there is more in heaven and earth than meets the eye.

An unusual healing

Some 20 years earlier the master had wanted to see his son baptized, not out of conviction but out of superstition. The child was sickly, listless and was growing worse. Who knew but that baptism might turn this around. So he decided to have the child baptized. The decision was against his father's advice, who feared that he would imperil his position and promotion as a young naval officer.

As a member of the Communist Party and as a junior officer at the time, he was well aware that he had to proceed with extreme caution and in strict secrecy, for his father's advice was not without foundation.

So he took the child, his wife and his mother-in-law on a two-day journey into a mountainous region where he knew of a monastery. In an adjacent village they settled down for the night in the only hotel. As he went out for a morning stroll the following morning he ran into, of all people, a neighbor of theirs who was vacationing in the area.

He decided, therefore, to let his wife and her mother go to the monastery alone with the child for fear his own entrance would be reported, which would have disastrous consequences.

The child was baptized.

Interestingly, it picked up dramatically. The boy grew strong and healthy and developed into a very capable young man. And today he attends church — on his own.

From superstition to conviction

But his father still feels the pain of the dilemma he faced more than 20 years ago. In an attempt to find consolation he started to read the Bible. A very old Bible. In fact, so old, he said to me, it was used in the days of King James I. He had found it in some seafarers centre. Did I wish to see it?

As I examined it, he continued, "I do not understand it too well, but then, I am still reading in the 'history of the world section' [as found in Genesis]. That's how far he had read. Genesis 21 to be exact. Can you blame him? Doesn't everyone read a book, any book, from beginning to end?

True, everyone does, but with the Word of God there is a difference.

That made him curious.

Since he spoke fluent Russian we now examined together the index of a Russian Bible I had brought with me, and with great care, armed with pen and marker, noted the individuality of the Bible books as well as the history and plan of salvation revealed in the Scriptures.

As the thought of a noon-hour discussion on board the Dutch vessel had been swallowed up by the immediate circumstances of ushering someone into the secrets of the history of salvation in Christ Jesus, I noticed that another engagement had become affected as well.

Three times someone knocked, and entered his quarters. First the chief steward, then the chief engineer, and finally someone from the shipping agency.

They all had the same message: The luncheon party was in progress, the visitors had all arrived. Could the master please come down and assume his role as host?

Ever so politely, yet firmly the master responded that he would be delayed since he had some "very important business" to attend to first.

Over the years I have learned to listen a bit more carefully to the gentle hints of the Spirit of God in this ministry on board ships.

Hans Uittenbosch is chaplain general for the International Seafarers Ministry. He does most of his ship visiting in Florida, since he no longer works with the Seafarers Centre in Montreal.

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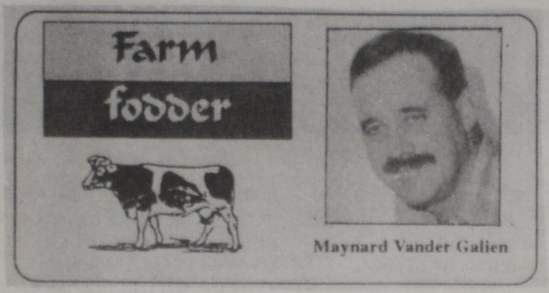

Farm children help keep food prices down

A few weeks ago I watched Ed Bradley of "60 Minutes" interview young activist Craig Kielburger. Kielburger is the 13-year-old Toronto boy who upstaged Prime Minister Chretien's visit to Pakistan in February.

The youngster demanded that Canada boycott goods made by children in India and Pakistan. Children in those two countries work in factories making carpets, bricks and other goods, in poor working conditions, Craig told the news media while in Asia. The media loved it and swarmed all over him. Young Craig became an instant celebrity because he (smart kid) picked poor countries where free speech is allowed. Had he tried this in China he might have been thrown in the slammer.

Craig didn't accomplish much except making a name for himself. Canada's International Co-operation Minister Pierre Pettigrew said last month that Canada will not slap trade sanctions on countries that allow child labor because sanctions may simply make life worse for children in the Third World by throwing them out of work — and maybe on the street or into prostitution.

Visit a farm, Craig!

Craig skillfully answered Ed Bradley's questions. But I had many questions for Craig, and especially about child labor in Canada. Example: When you drink that cold glass of milk, do you ever wonder if small hands in Canada helped produce that product?

Canada has the second lowest food prices in the world. Do city kids like Craig Kielburger know that farm youngsters in Canada and in the United States help produce cheap food for our consumers? How is that? you ask. Who wants to work in livestock barns? Who is willing to work seven days a week? Holidays? Every weekend?

Some large dairy farms in the U.S. hire Mexicans to do tough work cheaply (just as fruit farmers in Canada's Niagara Peninsula hire Jamaicans). But in Canada, few ethnic or minority groups will work on livestock farms. Milk cows? Are you crazy?

If there were a law in Canada that said no one under the age of 15 is allowed to work on farms — including the farmer's kids — there would be chaos in the country. Where would the reliable labor come from? Who would feed the calves? Drive the tractors?

Canadian farmers are efficient because entire families pitch in and help get the work done.

Visit a family farm and see for yourself. Watch as kids drive tractors pulling farm implements — on the farm and on the road. Observe them stack hay on wagons and on hay elevators. Watch kids much younger than Craig Kielburger milk cows in highly mechanized milking parlors.

Only on the farm?

A farm insurance company ran a cute kind of ad on television last year that showed the reality of life on a family farm. Two boys, perhaps age 10 and 12, are shown putting bales of hay on an elevator. There are some heavier bales and the older boy strains every muscle he has to get the bale on the elevator. Despite all his efforts, he can't get the bale high enough to swing it over to the elevator and it flops down at his feet.

What other Canadian industry allows children to work like that? To work without adult supervision? Hey, what would the unions say?

If Craig had read some of our excellent farm publications, or watched farm television programs such as "Country Canada," he could see kids his age and much younger doing the work of adults.

Who would want to run a farm operating if there were no little hands to easy the work load?

And do you know something, if it weren't for North America farm youngsters working on farms seven days a week, that jug of milk, that hamburger, bacon and vegetables would cost a lot more than it is now.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.). He relies on custom operators to harvest his cereal and corn crops. Other than that, he has no help on his 420 acre farm.

Calvin prof outlines 'theology from the tractor seat'

Phil de Haan

GRAND RAPIDS, Mich. — During the 1994-95 academic year, Calvin College professor Jan Curry-Roper (who then was teaching at Central College in Iowa) travelled across the state of Iowa interviewing farmers for an extensive research project partly funded by the Pew Evangelical Scholars Program.

Over the course of that year Curry-Roper put about 10,000 miles on her car travelling to seven of the many small farming communities that dot the Iowa landscape. There, in homes and in churches, she interviewed (and drank countless cups of coffee with) the men and women who work the land, searching for the things that give their lives focus, meaning and grounding.

Last month, Curry-Roper gave an hour-long presentation at Calvin, where she now is a professor of geography and environmental studies. Her talk was entitled "Theology from the Tractor Seat" and it explained how both religion and ethnicity — and the two in tandem — have an impact on the way Iowa farming communities interact with the land the with each other.

A grain elevator and a church

She began by showing slides of the communities — Wayland, Wellsburg, Cascade, Stanton, Lamoni, Paullina and Hull — she visited. Invariably, each town had two significant landmarks — a church and a grain elevator, visual representations and reminders of her research into the relationship between faith and farming. One slide showed a bank. On the sign outside the bank, where the temperature or the time is often displayed, the day's corn and bean prices flashed. "Farming," Curry-Roper said, "is critical to

See **CHRISTIANS** *page 15...*

Buttermilk column a hit

CC Staff

RENFREW, Ont. — Maynard Vander Galien tells us that his July 12 column about making homemade buttermilk has brought and is still bringing numerous positive and interesting comments.

On a recent Sunday a guest minister even mentioned the column to him after church. Shortly after that a letter arrived at his home asking him for the recipe. The writer had lost the column she had cut out of CC and wanted another copy (she thoughtfully enclosed a self-addressed, stamped envelope). "I sent her the column, as I had some photocopied ones for that purpose," says Maynard.

If anyone else has misplaced their copy of CC and still wants Maynard's buttermilk recipe you can write him at:

R.R. 2, Renfrew, Ontario K7V 3Z5.

Please enclose a self-addressed stamped envelope.

Escargots, anyone?

DIJON, France (FTO) — Sylvain Mansuy, a trained electrician with a special love for gastropods, started a new career as a breeder/farmer in 1990. It was a highly successful career change and today he turns over 1.5 million *snails* a year. Not that slow a move!

There are not many wild *escargots* left in Bourgogne, and Mansuy's production is treasured by the gourmets. The farm is located 20 km north of Dijon in Burgundy. A visit takes about two hours at a snail's pace and includes a tasting. Admission is 50 F ($13).

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Christian groups have differing views of farming life

CC FILES

... continued from page 14

these communities."

Though she knew the importance of farming going into the project (having lived in Iowa, Illinois and Minnesota growing up) and the importance of religion (having been raised as the daughter of a Baptist minister) Curry-Roper's research hoped to explore four relationships that religion and ethnicity might have an impact on:

* How the farmers see themselves;
* How they see their relationship to nature;
* Whether they see farming as a business or a way of life;
* How they prioritize rights, both in the human and non-human world.

'Communitarian' stewards

Her results showed definite differences in how different groups view the life of farming. For example, the German Reformed were very individual and very utilitarian in their view of farming (a perspective Curry-Roper calls "the dominant social paradigm in the U.S."). They had a strong emphasis on private property rights — the strongest of any of the eight groups — and primarily saw nature — the land — as a means to an end, for the material benefit of humans.

However, the Dutch Reformed, while also strongly attracted to the idea of individual property rights, showed some significant differences from their German counterparts. The Dutch Reformed saw themselves as "stewards of God on the farm" and had less of a utilitarian approach. Curry-Roper related the story of a Dutch Reformed farmer who asked her if she knew the best way to find a hired hand. "You walk him into the pig pen," he said, "and when the pig jumps up you hire the one that scratches the pig's ear, not the one that hits the pig."

Although the Dutch Reformed were different from the German Reformed, they did fall into the same category as the German Mennonites — a category that also included the Reorganized Church of the Latter Day Saints (Mormons). Those three religious/ethnic groups Curry-Roper calls "communitarian" in perspective. They also approached nature or creation differently. They're less likely to put economic growth above the environment, for example. The Dutch Reformed were also more apt to see interaction between the state of society and the state of nature.

Curry-Roper recalled one Dutch Reformed farmer who mentioned, without her prompting, the tough economic times of the 1980s. "All the birds went away," he said to her. "My brother noticed it too."

Mormon farmers were most sceptical of technology. Both they and the German Mennonite group had a farmer who subscribed to *New Farm Magazine*, an alternative farm journal.

Catholic and Quaker awe for creation

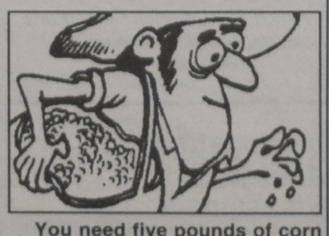
Quakers and Catholics fell into a group Roper called individual and non-utilitarian. They tended to be very tolerant of government and very respectful of creation. The Quakers, Curry-Roper said, expressed a philosophy which basically said, "Everything would be fine if we would just quit messing with nature." The Catholics had a very real awe and reverence for God's creation. One "big-time" Catholic farmer told Curry-Roper he's never used chemicals on his farm. "He "doesn't trust them."

Lutheran more diverse

The fourth group was classified as Lutherans and was made up of both the German Lutherans and Swedish Lutherans. "They," said Curry-Roper, "were not easily categorized. They are quite diverse in their perspectives." The Swedish Lutherans were most worried about outside developers and concerned that their community could be destroyed. The German Lutherans, like the Catholics, were characterized by a sense of awe for creation and a love for plants and flowers. "The Swedish Lutherans," Curry-Roper said, "are obsessed with soil conservation and terracing." She also noted that the Swedes are "populists," adding, "They gave me the most coffee and dessert."

Curry-Roper hopes to continue with her research on religion and ethnicity and its role in shaping worldview, particularly as one's worldview influences such issues as farming, natural resource use and management, and a sense of place. Her geographical interests are many, but her primary area of expertise and interest is natural resource management.

Curry-Roper's Christian approach to geography is centred on the idea of community. She believes that for too long natural resource policy in North America has focused on simply mediating among individuals who are all trying to get "a piece of something."



You need five pounds of corn seed to plant an acre of corn.

Christians in Careers

Nandy Heule

On the job with Lisa Taylor

We're asked to "bloom where we are planted," but in our fastpaced, mobile society, that's a sizeable challenge. Job securities can make it difficult to feel rooted, and our economy is still failing to provide meaningful work to many people, especially younger workers. So it's a special privilege to talk with a person who delights in her work. Enter Lisa Taylor. No doubt, she spreads a bit of sunshine around Redeemer Reformed Christian College as she goes about her daily tasks.

Name: *Lisa Taylor*
Age: *Twenty-something*
Employer: *Redeemer Reformed Christian College*
Location: *Ancaster, Ont.*
Job: *Secretary*

PHOTO COURTESY REDEEMER COLLEGE

Lisa Taylor at her computer: "When you like what you do, it makes life so much more enjoyable."

God has given all of us at least one gift and it's to the benefit of our spiritual growth to recognize our talent. That's one reason why Lisa Taylor, who works at Redeemer College in Ancaster, Ont., enjoys her work as a secretary.

She says she has toyed with the idea of becoming a counsellor or building a career in psychology, "but I've been given a gift in the area of office administration."

Back in high school, Taylor was already doing very well in office procedure classes. As a teen she felt she might enjoy going on in that field. She continued her education at Mohawk College in Hamilton and finished a two-year executive office administration course six years ago in 1990, which, she says, adequately prepared her for her entrance into the job market.

At Redeemer, Taylor spends about 60 per cent of her time in the admissions office. She handles requests for information, processes application files, enters data into the computer system, and "a lot of little things." The other parts of her time is spent in the community and media relations office where, for example, she assists her boss in handling inquiries from the public and from news reporters.

"I love working for the college," says Taylor. "It's a joy to start staff meetings with prayer or to know your boss will pray for you when you shared a personal concern, she says. Taylor attends Hill Park Bible Church in Hamilton and her husband works at the church as an associate pastor for youth.

If talking to youth at her church, or when watching Redeemer students make decisions about their academic plans, Taylor says it has become obvious to her that these plans cannot be made without lots of prayer.

Students should ask themselves where God wants them to be before making any practical decisions, says Taylor.

She says she can't think of a negative thing to say about her current job. "When you like what you do, it makes life so much more enjoyable. It's a joy getting up in the morning to go to work." Taylor has worked at Redeemer College since 1993.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
2-column anniversaries . $90.00
Obituaries $45.00
Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

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4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
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Fax: (905) 682-8313

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Thank You

VAN ELBURG:

We were overwhelmed by the many cards, well wishes, flowers and gifts received for our 40th wedding anniversary. Above all we thank the Lord for allowing us to celebrate this happy event with our children, grandchildren, family and friends.

Johan and Maatje Van Elburg, Thunder Bay, Ont.

Marriages

OTT/VANDEKAMP:

"Rejoice!" (Phil. 4:4-7).

KAREN OTT
and
DOUGLAS VANDEKAMP

daughter of William and Atie Ott and son of Hendrik and Therese VandeKamp rejoice that they were able to celebrate their wedding day with family and friends on Aug. 24, 1996, Waterloo, Ont.

Address: 319-6040 Iona Drive, Vancouver, BC V6T 2E8
Internet: jott@netinfo.vbc.ca

KOMPAGNE/VAN HELDEN:

The families of
ARIE VAN HELDEN
and
GRE KOMPAGNE

are pleased to announce the marriage of their dad and mom, which took place in Assen, the Netherlands, on Oct. 17, 1996.

We wish them God's blessings as they begin their life together.

An open house will be held on Saturday, Dec. 7, 1996, from 1-5 p.m., at their home, 32 Wade Rd., Smithville, ON L0R 2A0
Phone: (905) 957-1065.

Anniversaries

Oostermeer, Fr. Townsend, Ont.

LARRY and SHIRLEY DUPON (DOUWES)

will celebrate, D.V., their 50th anniversary on the 5th of December. They have an open house on Dec. 7, 1996, from 2-4 p.m., at Parkview Meadows Chr. Seniors Home, 76 Towncentre Dr., Townsend, Ont.

Obituaries

Loosduinen Bayfield
the Neth. Ont.

"The Lord is my Shepherd" (Ps. 23:1).

On Sunday morning, Nov. 3, 1996, our mother, Oma and dear wife

JACOBA (COBIE) ANNIE AMSING

went to be with her Lord and Savior from her home surrounded by her family and friends. She was 65 years old and courageously fought cancer for three years; now she is at peace.

She will be lovingly remembered by her husband Jeene Amsing and her children and grandchildren:

Andre & Roselyn Amsing — France
and five children.
Steve & Estelle Amsing — Surrey, B.C.
and two boys
Jim & Thelma Amsing — Calgary, Alta.
and eight children
Coby & Irvin Amoraal — Vanastra
and four children
Bert & Adriana Amsing — Argentina
and two children
Elizabeth & Rick Nanninga — Orillia
and four children
Tom & Kathy Amsing — Harriston
and four children

Predeceased by daughter Jolande and brother Ben in the Netherlands.

Remembered by brothers and sisters-in-law:

Tom & Sippie, Bayfield; Arie & Glennis, Goderich; and many other siblings in the Netherlands, and also sister and brother-in-law in Clinton: Lies & Geert.

The funeral service was held in the Trinity Chr. Ref. Church in Goderich, Ont. Rev. J. Quartel officiated and spoke from 2 Tim. 4:7,8. There was much singing and celebration of her life and what the Lord has done.

"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever" (Ps.23).

Correspondence address:
Mr. Jeene Amsing, Box 576, Bayfield, ON N0M 1G0

Accommodation

WELLINGSTONE CHRISTIAN HOME

is a 52-unit, Christian seniors apartment complex located in Hamilton, Ont. At present, we have one **2-bedroom unit** on the ground floor and **one 1-bedroom unit** on the second floor. Both are available on a life-lease basis. For further information or application form, please contact **Mrs. Emily Prins, (905) 692-4554.**

Send your questions to
Peter and Marja.
Confidentiality is assured.

Obituaries

HENDRICK A. (HANK) HARTEMINK

of Lucknow, Ont., suddenly passed away at Wingham and District Hospital on Monday, Nov. 11, 1996, in his 62nd year.

Beloved husband of the late Hannah Brouwer (1992). He was a member of the Lucknow Chr. Ref. Church.

Survived by five children:
Chris Hartemink — Timmins
Bernie Hartemink — Guelph
Yvonne Congram — Lucknow
Monica Rester — Waterloo
Alex Hartemink — Waterloo

Dearly loved by eight grandchildren and two brothers:
Gerrit Hartemink — Whitby
Dick Hartemink — Aylmer

and two sisters:
Dien Hiemstra — Aylmer
Leida Migchelbrink — the Neth.

Predeceased by his parents Bernard Hartemink and Mina Groot-Nibbelink and one sister and one brother.

Funeral services were held on Thursday, Nov. 14, 1996, at 1:30 p.m., with Pastor Ron Luchies officiating.

Teachers

ANCASTER, Ont.: Hamilton District Chr. High School requires a **SHOP teacher** to begin work Sept. 1, 1997. The successful candidate will possess a strong ability to relate to high school students, hold a vocational certificate, articulate a passion for Christ's love and authority in every facet of reality, and an appreciation for teaching as a developing craft. Applicants are kindly requested to apply in writing to:

Hamilton District Chr. High School
Mr. Jim Vanderkooy, Principal
92 Glancaster Road
Ancaster, ON L9G 3K9

Applications will be received until the position is filled.

OWEN SOUND, Ont.: Timothy Chr. School has a vacancy for a **full-time teacher in a combined Grade 1, 2 classroom** commencing January 1997. We are looking for an energetic Christian person to teach 19 eager young students. Application deadline is Nov. 29, 1996. Please submit application and resume to:

Garth Bierma, Principal
Timothy Chr. School
199 4th Ave. West
Owen Sound, ON N4K 4V1
Phone: (519) 371-9151
Fax: (519) 371-9151

Teachers

THUNDER BAY, Ont.: Thunder Bay Chr. School requires a **half-time teacher** to fill maternity leave position **from January to June 1997**, to teach Grade 8/9 literature, Bible, creative writing. Send resume to:

Thunder Bay Chr. School
R.R. #2, Arthur St. W.
Thunder Bay, ON P7C 4V1
or
Fax (807) 939-2843

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available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call **(519) 482-9454 or (519) 482-7862.**

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Personal

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Business & Vacation Travel

Please look for our Calendar of Events on page 19

Classifieds

Miscellaneous

Miscellaneous

SEEKING A PASTOR

Horizon Community Church, a new CRC ministry of 100 families, is seeking a pastor. The church is located in the thriving suburban community of Highlands Ranch, a part of the **Denver Metropolitan area**. Key to the church's program is Bible-based dynamic preaching, enthusiastic worship, and sharing of the gospel in active outreach to a suburban community. Essential to the church's development is continued facilitation of the merging of two congregations and leadership for staff ministry. Please send inquiries and/or resumes to the **Search Committee, Horizon Community Church, 7140 S. Colorado Blvd., Littleton, CO 80122.**

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Discuss organ donation with your family and sign a donor card today.

THE KIDNEY FOUNDATION OF CANADA

VICE-PRINCIPAL NEEDED

Lacombe Christian School, serving a student body of 375 students in grades K-9, requires a Vice-Principal for the 1997-98 school year. Duties include approximately 40 per cent administration time and 60 per cent teaching. Candidates with strengths in elementary education will be given preference. Send your resumes to: **John Piers, Principal, Lacombe Christian School, 5206-58 Street, Lacombe, AB T4L 1G9. Phone: (403) 782-6531, Fax: (403) 782-5760.**
Deadline for applications is **December 21, 1996.**

Forests teem with life

(NC)—A veritable cornucopia of biological activity: that's what Canada's forests are. They serve as home to some 131 tree species, 3000 plant species, 200 mammal species, close to 550 bird species, about 90 types of amphibians and reptiles, and 100,000 species of insects. And these critters don't go thirsty. About 20 percent of the world's fresh water flows from Canadian forested watersheds. And if this isn't enough, our forests keep the environment in good condition: they take in (or sequester) more carbon than they give off.

For more information about what the forest industry is doing to help preserve our forests, write to the Canadian Pulp and Paper Association at 1155 Metcalfe St., 19th Fl. Montreal, Quebec, H3B 4T6.

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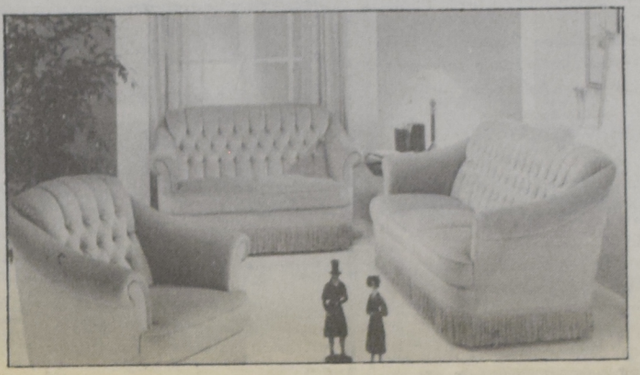

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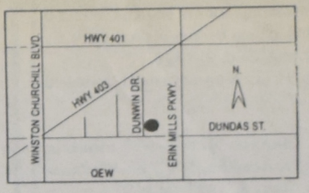

Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Why not take advantage of our **Calendar of Events** for your next event?

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- Offer expires **December 31, 1996.**

Send to: Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Classifieds

Church News

Christian Reformed Church

New Addresses:

— **Rev. Richard Nanninga**, 403 Harman Rd., Orillia, ON L3V 2H3; ph. (705) 326-4983, office (705) 326-3355.

— **Rev. Everett Vander Horst**, c/o P.O. Box 410, Telkwa, BC V0J 2X0; ph. res. (250) 846-9797, office (250) 846-5777, fax (250) 846-9797 (call first).

— **Rev. Wieger De Jong**, 123 Raglan St., P.O. Box 697, Clinton, ON N0M 1L0; ph. (519) 482-3149.

Change in time of service:

— **First, Owen Sound**, Ont., will now hold their worship services at 10 a.m. and 7 p.m.

New Intern Minister:

— Maranatha, Bowmanville, Ont., **Mike Miedema**, 77 Freeland Ave., Bowmanville, ON L1C 4V8; ph. (905) 697-1359.

Classical meetings:

— **Classis Chatham** will meet in regular session, D.V., on Tuesday, **Jan. 28, 1997**, in the Aylmer CRC. All materials for the agenda must be in the office of the stated clerk by Monday, Dec. 9, 1996.
Jan H.G. Vandergeest, Stated Clerk.

— **Classis Huron** will meet in regular session, D.V., on Wednesday, **Jan. 8, 1997**, at 9:30 a.m., in the Palmerston CRC. All materials for the printed agenda must be in the office of the stated clerk not later than Dec. 3, 1996.
Hilbert Rumph, Stated Clerk.

Attention: All churches
Please inform us of important changes. Items under "Church News" will be included free of charge.

Miscellaneous

Miscellaneous

Student Financial Aid

Any student from Classis Chatham (Chr. Ref. Church) who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the Secretary, **Mrs. Suzanna Westerhof, 9772 Gold Creek Drive, R.R. #4, Komoka, ON N0L 1R0.** The *completed* application form must be in the hands of the Secretary no later than **February 14, 1997**, *or the application will not be processed.* Also, *first-time applicants* should reserve the evening of **March 3, 1997**, for an interview with the Student Fund Committee.

Bethesda Christian Homes

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Classifieds

Miscellaneous	Events	Miscellaneous

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minds FOR ACTION

The King's University College

Nederlandse Kerstzangdienst

Emmanuel Reformed Church
170 Clarke Street North
Woodstock, ON
Tel. (519) 537-6422

Nederlandse Kerstzangdienst met medewerking van het Kerkkoor

Wij hopen, D.V. twee diensten te houden:

Een traditionele zangdienst,
Zondag, 1 december, 1996
7.30 n.m.

Zangdienst met
Nederlandse jeugd
Zondag, 8 december, 1996
7.30 n.m.

Verversingen na de dienst

We go because God has called us

Evy Smith, RBC '89, and Grace Elgersma, RBC '90
Missionaries, linguists, and health workers in Mali, West Africa

Call our Admissions Office at 616-363-2050.
3333 East Beltline NE, Grand Rapids, MI 49505

RBC Reformed Bible College

Don't Forget...

It's time to extend Christmas and/or New Year's greetings through C.C.

Starting with the Christmas issue **(December 6)** and continuing with the **December 13 and 20** issues, we plan to reserve a special section in the classified pages for **your season's greetings.** Deadline for the Christmas issue is November 27! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, **enclosing payment of $20.00 as well.**

Forget the fuss of cards and postage stamps; one ad does it all!

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St. Catharines, ON L2W 1A1
Fax your message to us!
Our fax number is: (905) 682-8313

What if one day next week **you couldn't Speak?**

Or maybe you couldn't walk. Or your vision was blurred. That's what it's like to live with multiple sclerosis. But with your help, we can connect with a cure.

1-800-288-7582

Multiple Sclerosis Society of Canada

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Nov. 19-23 The Redeemer College Theatre Dept. presents the fall mainstage play, "An Inspector Calls," by J.B. Priestly. Suitable for the entire family. Preview: **Nov. 19;** matinee, **Nov.20.** At Redeemer College, **Ancaster,** Ont. Tickets/Info.: (905)648-2131.

Nov. 22-24 Open house at George Langbroek's "Rainbow Studio." New intaglio color etchings, paintings and drawings. At 5 Philpark Rd., **St. Catharines**, Ont. Phone: (905) 935-7917.

Nov. 23 "Biggest Bazaar in Town," annual bazaar from 10 a.m.-9 p.m., at Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. Children's games, baked goods, crafts, plants, lunch and supper. Fashion show at 2 p.m. Auction starts at 7 p.m. Info.: June Mergl (905) 356-1521. Proceeds for Christian education!

Nov. 25-29 The newly-formed "Partners in Reformational Education - Latin America" is sponsoring five evening meetings in **Sarnia, London, Hamilton, St. Catharines** and **Toronto.** Professor John Paul Roberts of the John Calvin Seminary in Mexico City will speak on "Calvinism in Mexico: The Challenges and Opportunities." Watch for local announcements or call Harry Antonides at (416) 225-7164.

Nov. 30 Shalom Manor's "Annual Tea & Craft Sale," from 1-4 p.m., at Shalom Manor, **Grimsby**, Ont. Flowers, crafts, gifts and the ever popular bake table. Donations are welcome. Keep this date open!

Nov. 30 A one-day seminar for Christians teaching modern languages led by David Smith. Hosted by ICS, **Toronto**, Ont. Theme "What does it mean to be a Christian teacher of modern languages?" Teachers $35/Students $25. Info.: Connie Kuipers (416) 979-2331.

Dec. 1 The Mississauga Choral Society, orchestra and soloists perform G.F. Handel's "Messiah," 3 p.m., St. Dominic's Church, Cawthra & Atwater, **Mississauga,** Ont. Info./tickets: (905)278-7059.

Dec. 4 Chr. Farmers Federation of Ontario 1996 annual convention & banquet, Holiday Inn (next to Stone Rd. Mall), **Guelph**, Ont. Convention at 10 a.m. Banquet at 5:30 p.m. Registration deadline: Nov. 29, 1996. For info./tickets contact: (519) 837-1620 or fax (519) 824-1835.

Dec. 4 Christmas concert by the Redeemer College Concert Choir and the Campus Chorus, all directed by Dr. Christiaan Teeuwsen. Anthems, carols and madrigals. At 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets/Info.: (905)648-2131.

Dec. 14 G.F. Handel's "Messiah," will be performed by the Niagara Symphony Chorus, orchestra and soloists, 8 p.m., Calvary Church, 89 Scott St., **St. Catharines**, Ont. (The concert will be repeated Dec. 15 at 3 p.m.). Info./tickets: (905)687-4993.

Dec. 14-21 Christmas concerts by the Ontario Chr. Music Assembly (Leendert Kooij, director) with Andre Knevel at the organ, **Dec. 14:** 8 p.m., Melrose United Church, 86 Homewood Ave., **Hamilton**, Ont.; **Dec. 18:** 8 p.m., Maranatha CRC, **Bowmanville**, Ont.; **Dec. 21:** 8 p.m., Willowdale United Church, **Willowdale**, Ont. For info./tickets call (416) 636-9779.

Dec. 14-15 Handel's "Messiah" presentations by the "Laudate Dominum Choir" and the "Chatham Christian High School Concert Choir" (Barbara Mavin, director). **Dec. 14:** 8 p.m., Redeemer College Auditorium, **Ancaster**, Ont. Guest organist: Jan Overduin. Tickets at the door ($10/$8 seniors/students). Proceeds for RC; **Dec. 15:** St. Paul's Congregational Church, 450 Park Ave., **Chatham**, Ont. With organ and orchestra. Free will offering. Proceeds: Salvation Army. Info.: (519) 352-6081.

Dec. 15 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster,** Ont.

Dec. 22 "A Festival of nine Lessons and Carols," featuring the Mississauga Choral Society (Chrys A. Bentley, director), at 4:30 p.m., St. Dominic's Church, Cawthra & Atwater, **Mississauga**, Ont. Free-will offering. Info.: (905)278-7059.

Jan. 3-4 New Year's concerts by organists Andre Knevel and Willem van Suydam. Audience participation! Both events at 8 p.m. **Jan. 3:** Chalmers United Church, **Woodstock**, Ont.; **Jan. 4:** Central Presb. Church, **Hamilton,** Ont.

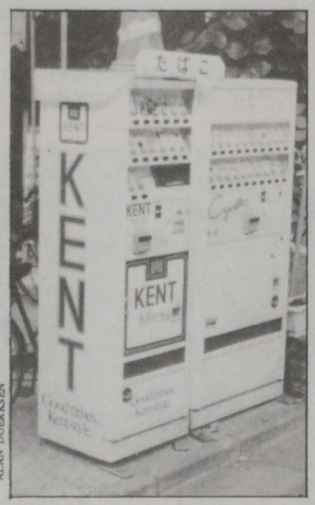
Liquor vending machines aggravate drinking problems in Japan

Marian Van Til

TOKYO — Japan is the only country in the world that sells alcohol in vending machines. The practice is creating problems, especially among young people and women, reports Jonathan Watts of *The Guardian Weekly*.

Across the country, 186,000 vending machine spew out beer, whisky, wine and *schochu* (distilled liquor). Buyers are supposed to be at least 20 years old, but as the owner of one bar told Watts: "The law is a joke. [Teenagers] are under age, but they could go and get as much beer as they wanted, no questions asked, from any street corner vending machine."

Koshio Genya, spokesperson for an alcohol counselling group agrees. The liquor vending machines "have been cited as a contributory factor in an increasing number of the cases we deal with," he says.



ALAN DOERKSEN

A cigarette vending machine in the Tokyo area.

(The Japanese buy not only alcohol, but everything from soft drinks to sex aids via vending machines. Their popularity is partly convenience and partly because they "allow the shame-conscious Japanese to purchase goods that they would otherwise feel embarrased to buy," reports Watts. There is a vending machine for every 30 people in Japan, the highest ratio in the world.)

Tolerance for drinking

The government has called for removal of the liquor machines, but their removal would be voluntary, and the All Japan Liquor Merchants Association has been stalling. Only eight per cent of the machines have been removed, with no deadline for the removal of thousands of others. Instead, brewers and vending machine makers want to wait, they say, until an ID system is perfected which will be able to read buyers' identity cards and check their ages.

Despite increasing drinking problems, one reason there has been no public outcry is because Japanese culture is casual about liquor consumption, even when done to excess. Buddhist funerals and Shinto rites use alcohol ceremonially, and several national holidays have come to be associated with heavy drinking. While alcohol consumption has dropped in most countries during the last 20 years, it has increased rapidly in Japan, especially among women.

Jonathan Watts quotes Masaya Kawada, a doctor who specialized in alcohol-related illnesses: "Much was promised, but almost nothing has been done. It seems that the alcohol lobby is too strong and, probably also, Japanese people too tolerant of drinking."

Christians need to show care to AIDS patients

Alan Doerksen

TORONTO — AIDS patients and their families experience many problems, including much loneliness, but Christians can help them by showing care and love in practical ways, says Georgina Witteveen. She is program manager for HIV and AIDS patients at Wellesley Central Hospital in downtown Toronto.

Witteveen works with patients and does mentoring work with staff regarding AIDS. The Wellesley hospital is located in a neighborhood where many gays and lesbians live, she notes. But if someone who has AIDS comes to the hospital, Witteveen says, "We don't ask questions about how people got HIV. It doesn't matter." Instead of focusing on how or why a patient got AIDS, the hospital focuses on helping and treating them.

Recently, treatments for AIDS have dramatically improved but are still "extremely expensive," says Witteveen. Some treatments cost as much as $30,000 a year, only part of which is covered by the public health system.

People with AIDS do not get the same level of support and care from friends and family that cancer patients do, according to Witteveen. Part of this is because AIDS is often seen as being connected to homosexuality or drug abuse, so people have a sense that "you've brought this on yourself."

Christian AIDS patients feel isolated

Sometimes AIDS patients or their families are Christians, says Witteveen. "They're extremely isolated. They feel they can't say anything to their congregations." Christians who get AIDS may have the difficult situation of telling their families simultaneously about being gay and having AIDS. This is a lot for a family to deal with.

Witteveen suggests a number of ways in which Christians can help AIDS patients. Calling, visiting or sending cards are good ideas. Offering to do housework such as cooking meals is very helpful because many AIDS patients suffer from "extreme fatigue factor," she says. A meal is a welcome gift.

Prayer is important, as is educating one's congregation, so that people won't be afraid to talk about AIDS.

Many people have unfounded fears about dealing with AIDS patients, even though AIDS has been in Ontario for at least 15 years, says Witteveen. One such fear is that if you simply touch someone with AIDS you will catch the disease. Another fear is that someone who associates with an AIDS patient might develop a stigma in the eyes of others.

Although AIDS in North America affects primarily gay men and drug users, Witteveen notes that 17 per cent of AIDS patients are women. "The people most in danger are teenage kids," she says, because they are often involved in risky sexual behavior or drug abuse. Some teenagers may be infected with AIDS but won't know until they are in their 20s, because they may not go for HIV tests and it takes time for the disease to show up. At present, AIDS is most common in larger cities, but Witteveen believes "it's going to start hitting our smaller communities more and more."

To help encourage Christians and churches to be more supportive to AIDS patients, Witteveen recently led a workshop at a diaconal conference for deacons and caregivers at John Knox Christian School in Brampton, Ont.

Georgina and her husband, Fred, are also involved with planting a new church, called Friendship Community Church, in the Jane-Finch neighborhood of Metro Toronto.

Thinkbit

"As a child of God, you need to be prudent. You cannot simply walk around in this world as if nothing and no one can harm you. You remain extremely vulnerable. The same passions that make you love God may be used by the powers of evil.

Henri Nouwen

News Digest

B.C. degree program for tourism management

VICTORIA, B.C. — A new degree program in tourism management has been approved for several B.C. post-secondary institutions, B.C. Education, Skills and Training Minister Moe Sihota announced Nov. 4. "In the next five years, one in five new jobs will be in tourism," said Sihota.

"This program is designed to help British Columbians from across the province prepare for those jobs.... Many institutions will use technology to deliver instruction. This means even people in remote parts of B.C. — in places where adventure tourism might be especially big, for example — can earn degrees without leaving their communities."

Students with a tourism or hospitality diploma from one of 10 institutions can now go on to earn degrees in tourism management from B.C.'s Open University, Malaspina University College, University College of the Cariboo, or Okanagan University College. As well, those working in the tourism industry will be able to gain credit for what they have learned in the workplace.

Canadian heads maritime ministries

TORONTO (CP) — An Anglican priest working in Toronto's harbor is only the second Canadian to be elected president of the North American Maritime Ministries Association in its 40-year history. Rev. David Mulholland has been chaplain of the harbor's Missions to Seamen for 21 years and will continue this work along with his new position.

"It's exciting," says Mulholland about his appointment. "I can see myself being very busy."

The maritime association is ecumenical and has about 180 stations in North American ports. The stations, staffed by clergy and lay people, provide help and guidance to seafarers.